

GENERAL RUBRICS OF THE BREVIARY

according to the typical edition of the Jubilee year 1900

The daily Office is Double, Semidouble, or Simple.

I. On the Office of Doubles

1. The Office is Double on the days from Maundy Thursday until Easter Tuesday inclusive, on Low Sunday, on the Ascension of the Lord, on Pentecost Sunday, and the two following days: on the Feast of the Trinity, Corpus Christi, and the Dedication of one's own Church: on Feasts, which in the Kalendar are placed next to expression, **Double**: on the Octave day of a feast having an Octave: on the Feast of one or several Patrons of some place, or the Titular Feast of a Church; and on Feasts of Saints, who in some Churches, Religious Orders, or Congregations are accustomed to be celebrated solemnly, when their proper Offices have been approved by the Holy See, or by the authority of the same See accepted or about to be accepted (following, however, the form of this Breviary) otherwise from the Common, even if the aforesaid Feasts are not described in this Kalendar. The Office is also Double on the Commemoration of All the Faithful Departed, and on the day of death, or burial, as is said in the same Office, near the end of the Breviary.

2. A Double Feast is celebrated or a Commemoration is made of it on the day on which it falls, unless it happens to be transferred or entirely omitted, as is said in the Rubrics on the Translation of Feasts.

3. It has first and second Vespers entire, unless it concurs with another similar, as is said in the Rubrics on the Concurrence of Offices, and the entire Office is said of the Double, beginning from first Vespers, until Compline of the following day inclusive: unless otherwise assigned in the proper places. But the Office of the Dead has only first Vespers, Matins, and Lauds, as placed near the end of the Breviary.

4. In both Vespers, Matins and Lauds only, but not in the other Hours, the Antiphons are doubled, that is, they are said entire in the beginning and at the end of the Psalms.

5. At Matins is regularly said three Nocturns, with nine Psalms, and the same number of Lessons, that is, in each Nocturn three Psalms, and three Lessons, except on Easter and Pentecost with the two following days, on which are said only one Nocturn with three Psalms and the same number of Lessons, as there placed.

6. The Preces at Prime and Compline, and the Suffrages for St. Mary, St. Joseph, the Apostles, the Titular Saint, and for Peace, at Vespers and Lauds are not said in the Office of a Double, as said also in their proper Rubrics.

7. How the Office of a Double at Vespers, Matins, and the rest of the Hours is to be arranged: similarly also for the Antiphons, Responds, Verses, Little Chapters, and other things to be said in them, is given below for each proper Rubric.

II. On the Office of Semidoubles

1. The Office is Semidouble on Sundays (except

Low Sunday, on which it is Double): and on days within Octaves: also on feasts, which in the Kalendar is placed this expression, **Semidouble**: and on proper Feasts of some place, or Congregation, which are accustomed to be celebrated more solemnly than Simples.

2. For Semidouble Feasts it is said on the day on which it falls, or from it is placed a Commemoration, or entirely omitted, as is said in the Rubrics on the Translation of Feasts.

3. The whole Office is said entire, as on a Double, but the Antiphons are not doubled.

4. At Matins are said three Nocturns, except within the Octaves of Easter and Pentecost, in which is said one Nocturn with three Psalms and the same number of Lessons. And regularly when there are said three Nocturns, nine Psalms and the same number of Lessons are said; except on those Sundays, on which the Office is said as in the Psalter, which have eighteen Psalms, as there noted.

5. How the Semidouble Office is to be arranged whether on Feasts or on Sundays and within Octaves, likewise also the Antiphons, Verses, Responds, and whatever else, and when on a Semidouble are said the Preces at Prime and Compline, and the Suffrage of the Saints at Vespers and Lauds, are given below for each proper Rubric.

III. On the Office of Simples

1. The Office is Simple on ferial days, when it happens to be of the Feria: also on Feasts, which in the Calendar are not placed near this expression, **Double**, or Semidouble, of the Octave: also when it is of St. Mary on the Sabbath, as is said in its Rubrics.

2. For Simple Feasts it is said on the day on which it falls; unless on that day there happens to be an Office of nine Lessons, or of St. Mary on the Sabbath, or of some Feria, to which the Simple feast yields, as is said in the Rubrics on Ferias and on Commemorations.

3. It has only first Vespers, on which are said ferial Psalms, and from the Little Chapter it is said from the Feast, unless with it concurs some Office of nine Lessons, for then only a Commemoration is made of it, as is said in the Rubrics on the Concurrence of Offices; and its Office terminates at None, and nothing more is said of it, nor a Commemoration.

4. At Matins after the Invitatory and Hymn from the Feast, is said only one Nocturn with twelve Psalms, as in the Psalter, according to the Ferias which occurs; and three Lessons are read, as is given below.

5. How the Simple Office is to be arranged at Vespers, Matins, and the other Hours; likewise also the Antiphons, Verses, Responds, and the rest, and when the Preces and Suffrage of the Saints are to be said, are given below for each proper Rubric.

IV. On Sundays

1. For Sundays the Office is always said on the

Sundays of Advent, and on Sundays from Septuagesima to Low Sunday inclusive, wherever a Double Feast, or Semidouble occurs: for then the Feast is transferred, or from it is made a Commemoration or it is entirely omitted (as is said in the Rubrics on the Translation of Feasts), unless that Feast be a Double of the first class; for then it is only of that Feast, with a Commemoration of the Sunday; certain Sundays are excepted, as is said in the Rubrics on Commemorations. On other Sundays through the Year it is said of Sunday, when on them a Double Feast does not occur; for then it is of the Double with a Commemoration of the Sunday in both Vespers and Lauds, and at Matins is read the ninth Lesson of the Homily of the Sunday, as is said in the Rubrics on Commemorations. If a Semidouble occurs on the same day, a Commemoration is made of it, as equally said in the Rubrics on Commemorations.

2. For the occurring Sunday within the Octaves of the Nativity, the Epiphany, the Ascension, and Corpus Christi, the Office is said as within the Octave, and in the Proper of the Season, with a Commemoration of the Octave and without the Preces and Suffrage of the Saints. But on Sundays, which occur within Octaves elsewhere, the entire Office is of Sunday, as in the Psalter and in the Proper of the Season, with a Commemoration of the Octave, the said Preces and Suffrages also being omitted, as above. For the Sunday occurring on an Octave day is made a Commemoration, as was said, when on it is said a Double Feast, except on the Octave day of the Epiphany, on which nothing is said of the Sunday, for its Office was placed on the preceding Saturday.

3. And there is placed an Office of the six Sundays after Epiphany, and the twenty-four after Pentecost, so that the number of thirty Sundays is completed, which can occur from Epiphany until Septuagesima, and from Pentecost until Advent; not one of these Sundays is vacant, or at least from it is made a Commemoration. For those which at some time are superseded after Epiphany before Septuagesima, are placed after the Twenty-Third from Pentecost, in this order:

4. If the Sundays after Pentecost be 25, the Twenty-Fourth Sunday after Pentecost will be that which is the Sixth after Epiphany. If there be 26, the Twenty-Fourth Sunday will be that which is the Fifth; and the Twenty-Fifth will be that which is the Sixth. If there be 27, the Twenty-Fourth Sunday will be that which is the Fourth; and the Twenty-Fifth that which is the Fifth, and the Twenty-Sixth will be the Sixth. If there be 28, the Twenty-Fourth Sunday will be that which is the Third; and the Twenty-Fifth will be the Fourth, and the Twenty-Sixth will be the Fifth, and the Twenty-Seventh will be the Sixth, and in the last place is always placed, which in order is the Twenty-Fourth after Pentecost, even if after Pentecost at some time there are not but 23 Sundays. For then the Twenty-Fourth is placed in place of the Twenty-Third, and the Office of the Twenty-Third is placed on the preceding Saturday, which is not impeded by a Feast of nine Lessons; otherwise on another preceding day similarly not impeded, on which is said the Office of the Feria, with a Commemoration of a Simple Feast, if it

occurs; and in it are read the three Lessons from the Homily of the Sunday, omitting the Lessons of Scripture of that Feria: and at Lauds is said the Antiphon on the **Benedictus**, and the Collect from the Twenty-Third Sunday. But if the entire week be impeded with Feasts of nine Lessons, even translated, or with some Octave, then on Saturday is read the ninth Lesson from the Homily of the Twenty-Third Sunday, and from it is made a Commemoration in Lauds only, with the proper Antiphon and Collect.

5. But when it sometimes happens, that the Third Sunday, or Fourth, or Fifth, or Sixth after Epiphany is superseded, and it cannot be placed after the Twenty-Third from Pentecost, then of it is said the Office on the Saturday before Septuagesima Sunday, as was said above, in the preceding number.

6. For the Second Sunday after Epiphany, when Septuagesima comes immediately after the Octave of the Epiphany, how the Office is to be said, is given in a proper Rubric before the first Sunday after Epiphany.

7. And when in the Proper of the Season some Sunday is said to be the first of the month, on which is placed the beginning of a book from Scripture with its history, that is, with the Responses, it ought to be noted, that which is called the first Sunday of the month, is that which falls on the Kalends of that month, or which is nearest the Kalends, in this way: If the Kalends falls on Monday, Tuesday, or Wednesday, the first Sunday of the month is that which precedes the Kalends: but if the Kalends falls on Thursday, Friday, or Saturday, the first Sunday will be that which follows after the same Kalends. And for the first Sunday of Advent is not selected that, which is nearest to the Kalends of December, but to the Feast of St. Andrew, or that which falls on the same Feast.

8. The Office of Sunday is said Semidouble, and begins from first Vespers on Saturday: and it has the whole Office entire until Compline of Sunday inclusive, unless it concurs with another, as is said in the Rubrics on the Concurrence of Offices.

9. At Matins are said three Nocturns with Psalms, as in the Psalter, and nine Lessons are read, as in the Proper of the Season.

10. And how the Simple Office is to be arranged, and in addition the Lessons, Responds, and the rest, and how the beginnings of the books of Scripture with their histories are to be placed, are given below for each proper Rubric.

V. On Ferias

1. The Ferial Office, that is, a Simple occurring from the Season, as given in the Psalter and Proper of the Season, is always said on the Ferias of Advent, Lent, the Ember Days, Vigils, and on Rogation Monday, when within the Week a Double Feast, or Semidouble, or from the Octave, does not occur: for then is made a Commemoration of these Ferias, as is said in the Rubrics on Commemorations. But if on these a Simple Feast occurs, from it is made only a Commemoration. Likewise through the year the Office of the Feria is said on those days, which within the Week is not placed in the Kalendar some Double Feast, or

Semidouble, or Simple, and some Octave, or the Office of St. Mary on the Sabbath does not occur, or some solemn Feast, or accustomed to be celebrated in some Church, although it be not described in the Kalendar of this Breviary.

2. The Office of the Feria in Advent, in Lent, on the Ember Days, on Vigils and on the first Rogation day begins at Matins: but in other Ferias through the year, thence it is said of Feria, when the Office of the preceding day ends, so that if the preceding day be Double, or Semidouble, the Office of the Feria begins on the following day at Matins: if the preceding day be a Simple Feast, from the Feria is said from Vespers of that preceding day inclusive. Similarly also when on Ember Wednesday and Friday of September, and on Ash Wednesday, and on Simple Feasts occurring on Vigils, from which must be made a Commemoration, then on the preceding day (unless there be a Feast of nine Lessons) at Vespers is said from the Feria, as in the Psalter, without the Preces, with the Collect of the preceding Sunday, and with a Commemoration of the Feast of three Lessons occurring on the following Feria, as said below in the Rubrics on Concurrence. And the Office of the Feria is terminated by a subsequent Double, or Semidouble, at None: but by a following Simple, from which the Office must be said, at the Chapter of Vespers, which thence is said from the Simple Feast without any following Commemoration of the Feria.

3. At Matins is said only one Nocturn with twelve Psalms, according to the order of Ferias in the Psalter, and three Lessons, as in the Proper of the Season.

4. The three greater Ferias of Holy Week, and the Ferias of the Octaves of Easter and Pentecost, on which the Office is to be said, are removed from this order of Ferial Offices, as placed in the proper places.

5. How the Office of the Feria is to be arranged at Matins and the other Hours, likewise for the Lessons and Responds, and when the ferial Preces are to be said, and for the rest, which pertain to the Office of the Feria, are given below for each proper Rubric.

VI. On Vigils

1. For Vigils the Office is said on all Vigils through the year which are fast days, where in the Kalendar is designated the expression **Vigil**: unless on the day of the Vigil a Feast of nine Lessons or an Octave occurs; for then in the Office of nine Lessons is read the ninth Lesson for the Homily of the Vigil, and a Commemoration of it is made at Lauds only, with the Antiphon on the **Benedictus**, and Verse of the occurring Feria from the Psalter, and the Collect from the Vigil; except on those greater Ferias, which are excepted below.

2. If a Vigil occurs on Sunday, from it is said the Office on Saturday, when it is not impeded by an Office of nine Lessons: for then from the Vigil is made only a Commemoration, as was said. Excepted from this rule are the Vigil of the Nativity and Epiphany of the Lord; if they fall on Sunday, it is said from them, as is said in the proper Rubrics. But if on a Vigil a solemn Feast of some place occurs, or from one more solemn within the year,

which are enumerated below in the Rubric on Commemorations (as if on the Vigil of St. John the Baptist the Feast of Corpus Christi falls), then nothing entire, nor is a Commemoration said from the Vigil, except the Vigil of the Epiphany. The same is kept when some Vigil falls in Advent, Lent, and on the Ember Days, for no Commemoration for the Vigil is made on these Ferias.

3. The Office of the Vigil begins at Matins, as was said in the above Rubric on Ferias: but it is terminated at None, because Vespers are of the following Feast.

4. The entire Office of the Vigil is said from the occurring Feria, as in the Psalter: and the three Lessons are read from the Homily on the Gospel of the Vigil, as assigned in the proper places, with the three Responds of the occurring Feria, the order having been described in the Rubric on Responds. The ferial Preces are said, and the common Commemorations, and all else on the Ferias of Advent, Lent, and the Ember Days, for these and for other things concerning the arrangement of the Office the proper Rubric is given below.

5. Excepted from this order of Vigils, which are fast days, the Vigil of Pentecost, which is celebrated with three Nocturns under the Office of a Semidouble, as there noted; and the Vigil of the Nativity of the Lord, which, the Nocturn of the Feria excepted, at Lauds and the Hours has the rest of the Office Double. But on the Vigils of the Epiphany and the Ascension, which are not fast days, is said the Office, as noted in the proper places.

VII. On Octaves

1. For Vigils the Office is said, or at least a Commemoration (when it is impeded by another Feast, or Sunday) through eight continuous days. It is said of the Octave on Easter, on the Ascension of the Lord, on Pentecost, on the Feast of Corpus Christi, on Feasts which in the Kalendar is placed Octave. Likewise on Feasts of the Dedication of one's own Church, and on the Feast of the principal Patron, and the Titular Saint of a place or Church, and on Feasts of other saints, which are accustomed in certain Churches, Congregations, and Religious Orders to be celebrated solemnly with Octaves, unless those Feasts fall in Lent, during which time is omitted the Office of any Octave whatsoever. But if some Feast, which is accustomed to being celebrated with an Octave, falls a little while before Lent, with the coming of Lent, nothing more is said of it, nor even a Commemoration. And the same is kept from Octaves not yet complete, when they overlap the Feast of Pentecost, and 17 December.

2. In Easter and Pentecost, the Office of the Octave is terminated on the following Saturday at None.

3. Within Octaves said of Double and Semidouble Feasts, and also translated Doubles, which is said within Title X on Translation of Feasts, with a Commemoration of the Octave; unless those Feasts are among those solemn ones enumerated in the following Rubric on Commemorations, on which nothing is said of the Octave, except of the Octave of the Nativity, of the Epiphany and of Corpus Christi, of which is made a Commemoration, on any feast occurring during

them. But within the Octaves of Easter and Pentecost nothing is said of any Feast, even the principal Patron or Titular Saint of a Church, or the Dedication of the same, but it is transferred outside the Octave, if it can be transferred, otherwise a Commemoration is made of it, as is said in the same Rubric on the Translation of Feasts. Within the Octave of the Epiphany it is said only of Doubles of the I Class (but not on the Octave day), with a Commemoration of the Octave. Within the Octave of Corpus Christi it is said only of Doubles, but not translated, unless they be of the first or second class, with a Commemoration of the Octave. But of Semidoubles, when not transferred, within it is made a Commemoration, as is said in the previous Rubric. Of Simples occurring within any Octave, likewise is made only a Commemoration, except on the two days after Easter and Pentecost, as is said in the following Rubric on Commemorations. Of Sundays occurring within Octaves the Office is said, as was said above in the Rubric on Sundays. If two Octaves occur together (such as the Octave of St. John the Baptist, and the Octave of Corpus Christi, or the Octave of the Patron or Titular Saint of a Church with another Octave), when there is not celebrated a Feast of nine Lessons, or a Sunday, the Office is said of the higher, with Commemoration of the other. But of the Octave day of any Feast is said entire the Double Office, with Commemoration of the day within the other Octave. Of Feasts occurring on the Octave day it is kept as is said in the Rubric on the Translation of Feasts.

4. The Office of the Octave is said with three Nocturns, that is, nine psalms and nine Lessons (excepting the Octaves of Easter and Pentecost, in which it is said with one Nocturn, as is given in their places), and all is said as on the Feast day, except the Lessons; of which the first three are always from the occurring Scripture in the Office of the Season, except within the Octave of the Assumption of the blessed Virgin Mary, in which on each day are placed proper Lessons from the Canticle of Canticles: the other Lessons of the second and third Nocturns are said as those which are placed within the Octave. And within the Octave of the Patron, or Titular Saint of a Church, or another Feast, which in some Churches is accustomed to be celebrated with an Octave, if in those Churches proper and approved Lessons are not had for the second and third Nocturns, within the Octave are repeated the Lessons placed in the Common of the Saints, if from the Saints the Octave is saint, otherwise the Lessons of the Feast day.

5. Within the Octave the Office is said Semidouble, on the Octave day Double. At Vespers within the Octave all is said as in the second Vespers of the Feast: and in first Vespers of the Octave day all is said as on first Vespers of the Feast, unless otherwise noted in the proper places.

6. Within Octaves the customary Suffrages are not made of the Saints, nor are the Preces said at Prime and Compline, even if the Office be of Sunday, or a Semidouble Feast. In the rest, how the Office of the Octave is to be arranged, is given below for each proper Rubric.

VIII. On the Office of St. Mary on the Sabbath

1. On all Saturdays through the year outside Advent and Lent, and unless an Ember Day or Vigil occur, or unless it ought to be said of the Feria because the Office of some Sunday is at sometime placed within the Week, as is said on the Rubrics on Sunday, and unless the Office is said of nine Lessons, or of the Octave of Easter and Pentecost, the Office is always said of St. Mary, in this way, which is said of a Simple Feast, just as arranged at the end of the Breviary. And of Simple Feasts, occurring on Saturday, is made only a Commemoration.

2. But when on the abovementioned days the Office of St. Mary cannot be said, not even a Commemoration is made of on account of the Saturday; but only on Semidoubles (when her little Office is not said) her usual Commemoration through the year with the other Suffrages is said after Vespers of Saturday.

3. Her Office on Saturday begins on Friday in the manner of a Simple Feast, with the Little Chapter, and is terminated at None of Saturday. But if on Friday an Office of nine Lessons occurs, at Vespers is made only a Commemoration of St. Mary, with the Antiphon, Verse, and Collect, which are given in her Office on Saturday, unless that Office of nine Lessons be of the same blessed Mary, for then no other Commemoration of her is to be made.

4. At Matins, after the Invitatory and Hymn of St. Mary, is said one Nocturn with the twelve ferial Psalms, as in the Psalter. The Verse is of St. Mary, the first and second Lesson are from the occurring Scripture from the Season; the third Lesson and all else whether at Matins or at Lauds and the Hours, is as assigned in the Office of St. Mary on the Sabbath.

5. The Dominical Preces are said at Prime and Compline, and the usual Suffrages are made for St. Joseph, for the Apostles, for the Titular Saint, and for Peace, and in Eastertide only the Commemoration of the Cross, as on the Monday after the Octave of Easter. After None nothing is said of it, except her usual Commemoration with the other Suffrages, when it is to be said in the Office of Sunday.

IX. On Commemorations

1. Commemorations are made of Simple Feasts, when on those days a Feast of nine Lessons falls, even translated, or a Sunday, or Octave, or Saturday: and when it ought to be made of the Feria, when an Office of some Sunday is placed, which supersedes it that year.

2. Of the Ferias of Advent, Lent, the Ember Days, Vigils, and Rogation Monday a Commemoration is made, when a Feast of nine Lessons occurs on those Ferias. If a Simple Feast should occur on these Ferias, the Office is said of the Feria, and a Commemoration of the Simple Feast.

3. In addition a Commemoration is made of the Sundays from Pentecost until Advent, and from Epiphany until Septuagesima, and from Low Sunday until Pentecost exclusive, when they are impeded by a Double Feast. Of the other Sundays no Commemoration is made of an occurring Double Feast, because the Feast occurring on these is transferred, or from it is made a Commemoration,

as is said in the following Rubric on the Translation of Feasts: unless that Feast should be of the principal Patron, or Titular Saint, or Dedication of one's Church, but not of some Chapel or Altar of the same Church; and then a principal Feast of this sort is said only in the place or Church, whose Patron or Titular Saint or Dedication it is, with Commemoration of the Sunday; excepting the first Sunday of Advent, the first Sunday of Lent, Passion Sunday, Palm Sunday, Easter Sunday, Low Sunday, and Pentecost Sunday and of the most holy Trinity: on which an occurring Feast of this sort is transferred to the following day similarly not impeded: provided that it not be within Holy Week, and during the Octave of Easter and Pentecost: on which days it is not said of any occurring Double Feast. The same is to be said of other feasts of the first class occurring on the aforesaid greater Sundays.

4. Of Octaves also, when they are impeded by a Feast of nine Lessons or Sunday, a Commemoration is made, unless that Feast of nine Lessons should be a solemn principal of some place, as above. For in first Vespers and Lauds of this sort of Feasts no Commemoration is made of an occurring Simple Feast, nor of some Vigil (except the Vigil of the Epiphany), nor of some day within an Octave, nor of some preceding Feast of nine Lessons (unless that Feast should be from those which are enumerated below in this same Rubric), nor of an Octave day, nor Sunday, if that solemn Feast is to be celebrated on Monday: excepting the Sundays of Advent, and the Sundays from Septuagesima until the Octave of Easter inclusive: of which Sundays, as also the Ferias of Advent, Lent, the Ember Days, and Rogation Monday, a Commemoration is always made, of whatever Feast may occur. But if a solemn Feast of this sort falls on some Sunday, a Commemoration is made of it in both Vespers and Lauds. And likewise if it occurs on the Octave day of some feast having an Octave, from it is made a Commemoration also at both Vespers and Lauds. But in second Vespers of the aforesaid Feast is made a Commemoration of a following Double, Semidouble, and Sunday, and not of others.

5. The same is kept on any greater Feast through the year, that is on the Nativity of the Lord (in which Office no Commemoration is made of St. Anastasia, but only in the second Mass), on the Epiphany, on Easter with the three nearest preceding, and two following days, on the Ascension of the Lord, on Pentecost with the two following days, on the Feast of Corpus Christi, and on the Feast of the most sacred Heart of Jesus, on the Feast of the Nativity of St. John the Baptist, of St. Joseph, of holy Apostles Peter and Paul, of the immaculate Conception, Annunciation, and Assumption of blessed Mary, on the Feast of All Saints, and on the Feast of the Dedication of one's own Church: on which feasts are made Commemorations in this manner only which were said above of solemn Feasts of some place.

6. And on Feasts of the second rank, namely, of the Circumcision, of the Holy Name of Jesus, of the Trinity, of the Purification, of the Visitation, of the Nativity and Solemnity of the most holy Rosary of

blessed Mary, on the birthdays of the eleven Apostles and of the Evangelists, on the Feast of the Patronage of St. Joseph, on the Feast of the most precious Blood of O. L. J. C., and of the Invention of the Holy Cross, on the Feast of St. Joachim father of the blessed Virgin Mary and St. Anne her Mother, on the Feast of St. Lawrence, and of the Dedication of St. Michael the Archangel, in first Vespers is made a Commemoration of Double Feasts celebrated on that day, unless otherwise noted in the proper places: but of Sunday, of a day within an Octave, and of Semidouble Feasts is not made a Commemoration in this manner, just as it is not made on solemn Feasts of some place, as was said above. Of Simple Feasts and Vigils occurring on these Feasts is said the ninth Lesson, and a Commemoration is made at Lauds only. But at second Vespers is made a Commemoration of whatever following Feast, even a Simple, and from a day within an Octave, if from it the Office must be said on the following day. Of the Octaves of the Nativity of the Lord, Epiphany, and Corpus Christi, a Commemoration is always made at both Vespers and Lauds, whenever happens to be celebrated within them the office of some other Feast according to the Rubric on Octaves, num. 3.

7. Of Sundays and Ferias of Advent and Lent a Commemoration is made at both Vespers and Lauds. Of the Ember Days, Vigils, and Rogation Monday, when of them a Commemoration must be made, it is made at Lauds only. And of Simple Feasts (unless they occur on the abovesaid days) a Commemoration is made at first Vespers and Lauds on that day, to which they are assigned in the Kalendar. And of the other Sundays through the year, and Octaves, a Commemoration is made at both Vespers and Lauds, unless they occur with the above enumerated Feasts. Of Double and Semidouble Feasts, as often as, according to the following Rubric on Translation of Feasts, they must be reduced to the mode of a Simple, a Commemoration is made equally as with an Octave day and Sunday, in both Vespers and Lauds, except on all Doubles of the first Class, except at their Second Vespers, if this Commemoration is to be made on the following day.

8. Commemorations are made in this manner: After the Collect of the day, at first Vespers is said the Antiphon which was placed on the **Magnificat**, and at Lauds which was placed on the **Benedictus** in the Common (if it has not a proper) of the appropriate Office, of whose Commemoration is made. After the Antiphon is said the Verse, thence to be taken whence the Antiphon was taken, that is after the Hymn of Vespers and Lauds: then is said the Collect. If the Antiphon and Verse of a Simple Feast, of which a Commemoration is made, are taken from the same Common, whence they were taken in the Office of the day: in the Feast of the Commemoration they are varied, so that at Vespers they are taken from Lauds, and at Lauds from first Vespers of the same Common, unless otherwise designated. But if the Antiphon and Verse of a Feast reduced to the form of a simple are to be taken from the same Common, whence they were taken in the Office of the day, then at first Vespers the Antiphon and Verse are taken

from the second, if the Feast have both Vespers, at Lauds from first Vespers, and at second Vespers the Antiphon is taken from Lauds and the Verse from first Vespers, unless otherwise designated: excepting the case, in which a Commemoration of some Virgin saint is to be made in the Feast of another Virgin saint; for then in first Vespers for a Virgin saint for whom is made a Commemoration, the Antiphon is to be taken from Lauds. But when a Feast reduced to the form of a Simple does not have a Commemoration at second Vespers because a Double Feast of the second class immediately follows, it is made as was said above on Simple Feasts. And similarly if in second Vespers of St. Angela Merici, or another saint of nine Lessons a Commemoration of blessed Mary must be made, for her Office celebrated on the following Saturday, so that the Verse *Diffusa est gratia* is not repeated, the Verse *Benedicta tu* is said, from Lauds. If similarly it occurs, that the Collect of the Feast of which is said the Office is the same as that said for the Commemoration, the Collect for the Commemoration is changed to another from the Common. If a Commemoration is made of the Season, that is, of the Sunday, or Feria, the Antiphon and Verse before the Collect are taken in the same way from the Proper of the Season, if it have a proper, otherwise from the Psalter, and the Collect from the Proper of the Season.

9. When a Commemoration is said of Sunday, or a Feria, which have a proper Homily, the ninth Lesson in the Office of a day of nine Lessons is read from the Homily of the Sunday, or Feria, which is either the first from the Homily of the Sunday, or the three joined together in one Lesson.

10. If on a day, on which an Office of nine Lessons is said, a Commemoration is made of a Feast of three Lessons, the ninth Lesson is read from the feast of three Lessons, if it has one proper: if two, from the two is made one Lesson, which is the ninth in an Office of nine Lessons. Which Lesson from the Saint is not read, when of it is made a Commemoration on Sundays, which have a ninth Respond, nor when a ninth Lesson must be read from the Homily of the Sunday or Feria, as above; nor on Ferias, and other days, when in the Office of the day are read only three lessons: nor also is a ninth Lesson read of a day within an Octave, when of it is made a Commemoration on Sunday, or of another Feast, although it have a proper Gospel and Homily. And the same rule is kept, when in an Office of nine Lessons a Commemoration is made of a Double or Semidouble Feast reduced to the form of a Simple, as in the following Rubric, of the Saint is to be read the ninth Lesson at Matins composed from each of his historical Lessons of the Second Nocturn joined as one, except in the whole Octave of Corpus Christi, if from it the Office is said; in which case the ninth Lesson of a Simple Feast is also to be omitted.

11. When it happens that there are made several Commemorations, those are always placed first, which pertain to the Office, whatever be its rank; excepting those, which from the Office, of which is said, are never separated, as of St. Paul

Apostle on the Chair of St. Peter etc., as is said in the special Rubric in its place. Then this order is kept: 1 Of a privileged Sunday, 2 of an Octave day, 3 of a greater Double, 4 of a lesser Double, reduced to the form of a Simple, 5 of a common Sunday, 6 of a day within the Octave of Corpus Christi, 7 of a Semidouble, 8 of a day within a common Octave likewise reduced to simple rite, 9 of a greater Feria or Vigil, 10 of a Simple. Of St. Mary (when at Second Vespers of a Feast of nine Lessons, which is celebrated on Friday, and of it must be made a Commemoration for the Office of the following Saturday) it is made before a Simple Feast occurring on Saturday. Of a Simple Feast a Commemoration is made before the Suffrages, or common Commemorations of the Cross, St. Mary, St. Joseph, the Apostles, and of Peace, and before the Commemoration of some Titular Saint, or Patron of a Church, which also because of his dignity would be placed before the other aforesaid Suffrages. On which Suffrages, how and when they are to be made, is given below by the proper Rubric.

X. On Translation of Feasts.

1. If some Double Feast occurs on the Sundays of Advent, and on the Sundays from Septuagesima until Low Sunday inclusive, on the Vigil and Feast of the Nativity of our Lord, on the day of the Circumcision, on the Feast and in the whole Octave of the Epiphany, on Ash Wednesday, in all of Holy Week, and within the Octave of Easter, on the Ascension of the Lord, on the days from the Vigil of Pentecost until the Feast of the most holy Trinity inclusive, on the Feast of Corpus Christi, and on its Octave day, on the Feast of the most sacred Heart of Jesus, on the Feasts of the Immaculate Conception, Annunciation, and Assumption of the blessed Virgin Mary, on the Nativity of St. John the Baptist, on the Feast of St. Joseph the Spouse of the same blessed Virgin Mary, of the holy Apostles Peter and Paul, and of All Saints, it is transferred to the first day not impeded by a Double or Semidouble Feast, excepting however the Feasts of the Nativity of St. John the Baptist, and of holy Apostles Peter and Paul, which are celebrated on the Octave day of Corpus Christi and on the Feast of the sacred Heart of Jesus: excepting also a solemn Feast of some place, which is celebrated in that proper Church only, even occurring on one of the abovesaid days, that is, on the second, third, or fourth Sunday of Advent, and Lent, Septuagesima, Sexagesima, and Quinquagesima Sunday, and the days within the Octave of the Epiphany (as was said in the Rubric on Commemorations), and excepting a primary solemn Feast occurring on the Feast of the most Sacred Heart of Jesus. And if the Feast of the Purification of the blessed Virgin Mary falls on some Sunday of the second class, it is transferred to the following Monday even impeded. Likewise if the Feast of the Nativity of St. John the Baptist falls on the day of Corpus Christi, it is transferred to the following day, with a Commemoration of the Octave; and in second Vespers of Corpus Christi is made a Commemoration only of the St. John: and on the following days is said the Office from the same Octave of Corpus Christi, with a Commemoration of

the Octave of St. John. And on the Octave day of St. John then falling on the Octave day of Corpus Christi, is not transferred, but from it in that year is said only a Commemoration at both Vespers and at Lauds of the Octave day of Corpus Christi: and this is always kept, when a Feast having an Octave is transferred; that the Octave day for that reason is not transferred, but on that day is made a Commemoration of it, which would otherwise be the Octave, if the Feast had not been translated. But if a Feast happens to be transferred after its entire Octave, that year it is celebrated without an Octave: unless it ought to be done otherwise by a privilege of the Titular Church. But lesser Double Feasts, excepting those of Holy Doctors of the Church, if occurring on Sunday, or a greater Feast or Office in any way impeded, are not transferred, but on the day on which they fall, from them is made at both Vespers and Lauds a Commemoration, and the ninth historical Lesson is read at Matins, if this can be done on that day; otherwise such lesser Double Feasts are entirely omitted that year, as was said in the preceding Rubric num. 7 and 10, and will be said below at num. 8. Other Double Feasts are covered by the same rules, whose translation in the course of the whole year cannot find a place. But Feasts of lesser Doubles, although not Doctors of the Church, if impeded every year by a higher Office, are replaced on the first free day, just as if perpetually recalled in their proper place.

2. If on the Octave day of some Feast having an Octave, some Double Feast from the greater ones enumerated above in the Rubric on Commemorations occurs, it is said of the Feast with a Commemoration of the Octave: except on the Octave day of the Nativity of the Lord and of Epiphany, on which it cannot be said of any Feast, but transferred to the first day similarly not impeded. But if it be not from the aforesaid Feasts, it is said of the Octave, and the Feast is transferred, or a Commemoration is made of it, as above.

3. If some Double Feast occurring within an Octave is impeded by some Greater Double Feast, it is transferred to the first day similarly not impeded, and on it is made a Commemoration of the Octave. But if it cannot be transferred, of it also is made a Commemoration, as above.

4. If on other Sundays through the year than the abovesaid a Double Feast occurs, it is not transferred, nor is a Commemoration made of it, but the Office, as was said in the Rubric on Commemorations.

5. A Semidouble Feast occurring on the abovesaid days, and within the Octave of Corpus Christi, and other Sundays through the year, is not transferred, but on the day on which it falls, of it is made a Commemoration at both Vespers and Lauds, and the ninth historical Lesson is read, or entirely omitted, as was said above for lesser Doubles. Semidouble Feasts, however, if impeded every year by a higher Office, are replaced on the first free day, perpetually celebrated as through in its proper place, as was provided above for lesser Doubles.

6. If two or more Feasts of nine Lessons fall

together on the same day, the Office is of the higher, that is of the Double, and of the Semidouble is made a Commemoration, as above. But if all are Doubles, or all Semidoubles, it is of the higher, or more solemn, that is, from the Feast of superior rite before the other of inferior rite, or in parity of rite from the primary before the secondary, or, all being primary or secondary, from the one higher in dignity by reason of the person, or in parity of dignity the fixed before the movable, and then, all else being equal, the more proper before the less proper; and those which are lesser solemn Doubles, if they can be transferred, are transferred: the others of them, just as of Semidoubles, a Commemoration is made or they are entirely omitted, as explained above.

7. If several Double Feasts from those which can be transferred, be transferred, that which is more solemn is always transferred first, and first celebrated: otherwise if they are equal, one before the other is transferred in that order, on which they would be celebrated on their proper days: which also is kept on lesser Double Feasts, and Semidoubles perpetually impeded.

8. A Simple Feast is never transferred; but if the Office cannot be said of it, a Commemoration is made of it, as was said in the Rubric on Commemorations, but if it falls on those days, on which no Commemoration of a Simple is made, that year nothing more is said of it.

9. If some Double Feast from those enumerated above which are transferred, on which is noted a Commemoration of some Saint is to be made, is transferred because of an upcoming Sunday, or other greater Feast, it is not, however, transferred with its Commemoration of that Saint assigned on that day; but said Commemoration is made on its day on Sunday, or on the other Feast, on which it can be made, with the ninth Lesson of the same, if it have a proper from the life of the Saint: and the Double Feast is transferred without any more Commemoration of the aforesaid Simple Feast. Which same is kept for Commemorations occurring on Vigils, when of the Vigil approaching on Sunday is said on the preceding Saturday: for then a Commemoration of a Simple Feast is not said in the Office of the Vigil, but on Sunday.

XI. On the Concurrence of the Office

1. Concurrence of the Office must always be attended to at second Vespers, how the Office must be arranged with the following day. Therefore when some Office is said to concur with another, it is understood of the preceding at second Vespers with the following in first Vespers.

2. Doubles therefore in second Vespers concurring with another following Double at first, if both are of the same solemnity, are regularly said from the Little Chapter of the following with Commemoration of the preceding, unless otherwise noted in the proper places. But if they are not of the same solemnity, the assigned distinction in the Rubrics on Commemorations, and Translation of Feasts is kept: that, namely, greater Feasts have first and second Vespers entire, with Commemoration of the lesser, when from them it ought to be made. But if after some Feast from those, which are placed in the second rank in the

Rubric on Commemorations, follows immediately another from a greater solemnity, Vespers are from the following with a Commemoration of the preceding. Among Feasts of equal solemnity this order is kept, that Feasts of the Lord are preferred to all others, and have both Vespers entire; in the same way Feasts of blessed Mary, to Feasts of the Saints: likewise Feasts of the Angels, of the Nativity of St. John the Baptist, of St. Joseph the Spouse of the blessed Virgin Mary, and the Apostles, to all others, and Feasts of those Saints, which are solemnly celebrated in proper places or Churches, to others described in the Kalendar.

3. And Doubles concurring with Semidouble Feasts, with Sunday, with a day within an Octave, with a Simple Feast, and with the Office of blessed Mary on the Sabbath, all in second Vespers of the Double with Commemoration of them: unless the Double be from those, which are excepted in the Rubric on Commemorations, on which any Commemoration is omitted. Doubles also, and any Office of nine Lessons concurring with a Feria, or more from the following Feria, all from the Double, and nothing from the following Feria. But if the Feast is celebrated in Advent, and Lent, a Commemoration is always made of the Feria, as is said below. The same must be said of an approaching Simple Feast with a following feast of nine Lessons, of which a Commemoration is also made, not by reason of concurrence, but because they occur on the same day, as was said in the Rubric on Commemorations.

4. On a Semidouble Feast, Sunday, and a day within an Octave, concurring with a following Double, all from the Double with Commemoration of them: unless the Double be from a greater number, which was numbered above in the Rubric on Commemorations, on which no Commemoration is made of the preceding. On a Semidouble Feast concurring with another following Semidouble, or with Sunday, is said from the Little Chapter of the following, and a Commemoration of the preceding, unless otherwise indicated. But the same Semidouble occurring with a following day within an Octave, Vespers are from it, with a Commemoration of the Octave. And Semidoubles concurring with a following Simple Feast, or with the Office of blessed Mary on the Sabbath, all from the Semidouble, with Commemoration of the following.

5. On a Sunday concurring with a following Semidouble Feast, and with a day within an Octave, or with a Simple Feast, all from the Sunday with Commemoration of the following.

6. On a day within an Octave concurring with a following Sunday, from the Little Chapter is said from the following, with a Commemoration of the Octave. But on a day within an Octave concurring with a following Semidouble, Vespers are from the following, with a Commemoration of the Octave. A day within an Octave does not properly have concurrence with a Simple, because on the following day within the Octave it is not said of the Simple except a Commemoration, which also for the same reason ought to be made on the preceding day within the Octave.

7. On an Octave day concurring with another

Octave day, all things being equal, from the Little Chapter is said of the following with a Commemoration of the preceding, excepting the Octave of Corpus Christi, concurring with the Octave of St. John the Baptist, on which a Commemoration is made of the following, even on the occurring Double Feast of the first class of the most sacred Heart of Jesus and when otherwise noted in the proper places. On an Octave day concurring with a following lesser Double, even translated, all things being equal, from the Little Chapter is said of the following, with Commemoration of the Octave (excepting the days of Octaves of primary Feasts of the blessed Virgin Mary, even particular to some Religious Order, of the holy Angels, of St. John the Baptist, of St. Joseph the Spouse of the blessed Virgin Mary and of the holy Apostles, on which only a Commemoration is said of the following). And concurring with a following greater Double, even transferred, the entire Office is from the following, with a Commemoration of the Octave, excepting the Octave day of the Epiphany, of Easter, of the Ascension, and of other primary Feasts of the Lord, on which only a Commemoration is made of the following. But if the following Feast, even translated, be from those more solemn enumerated above in the Rubric on Commemorations in the second list by number 6, the entire Office is said of the following, with a Commemoration of the Octave. But all else not being equal, when an Octave day concurs with another Octave day, Vespers are said entire from that, which is of the Feast of higher rank, or primary, or higher in dignity by reason of the person, with a Commemoration of the other. And concurring with a Double Feast, Vespers are, either of the Octave day, or of the Double with a Commemoration of the other, as was said of Octaves concurring among themselves; excepting Octaves of Feasts of the Lord and of the blessed Virgin Mary, as above.

8. A Simple cannot concur with another at second Vespers (although concurrence with it can be at first Vespers), because it does not have second Vespers, but its Office is terminated at None, and thereafter nothing is said of it, not even a Commemoration. If another Simple follows the Psalms are from the occurring Feria in the Psalter at Vespers, and from the Little Chapter is said of the following Simple without any Commemoration of the preceding. If an Office of nine Lessons follows, Vespers are entire from it similarly without any Commemoration of the preceding Simple. If no Feast follows, the Office is taken up from the Season, and Vespers are entire of the Feria.

9. A Feria cannot concur with another Office in second Vespers, nor with the same can there be concurrence in first Vespers: because its Office begins and ends, where some other Office ends and begins. Although properly (if a beginning must be given to it) for a Feria following after another Feria, its Office begins at Matins, and the following other Feria is terminated at Compline; and therefore if a Feria follows another Feria, in the preceding Vespers of the Feria nothing is said of the following, until those things, which are proper

on the following Feria. For a word of example, if at Vespers of the Tuesday before Ash Wednesday it is said of the Feria, the Collect of the preceding Sunday is said, and not that which is proper to the following Ash Wednesday; nor before the Collect are said the Preces, which must be said on said Ash Wednesday. Which also is said when a Feria through the year precedes a Feria of an Ember Day, or of a Vigil. For this reason it was said above on the concurrence of other Offices, no Office can concur with a Feria, and nothing is said of the preceding Feria, with another Office having arrived. But if sometime from it a Commemoration ought to be made at Vespers, it is said not by reason of concurrence, but because on the same day, on which the Offices of the Ferias of Advent and Lent are impeded, Commemorations of them on account of the season by precept of the Church may not be omitted.

10. And when it occurs, that a Simple Feast falls on Wednesday and Friday of the Ember Days, on Ash Wednesday, and on Vigils which are fast days, the anteceding Vespers (unless on that day a Feast of nine Lessons be celebrated) are from the common Feria through the year, and not of the following, as was said, with a Commemoration of a Simple Feast occurring on the following Feria. Which therefore it is not said, because the following Feria has first Vespers; but because when the Simple Feast on the following day does not have a Office because of the aforesaid Feria occurring on it, nor also is it appropriate to have first Vespers on the preceding day. And for the same reason, if a Simple Feast occurs on Maundy Thursday, on which of it may be made no Commemoration, no Commemoration also is said at Vespers of the preceding Wednesday.

XII. On the ordering of the Office from the preceding Rubrics

1. If one wishes to order the Office of the occurring day from the aforesaid Rubrics, one may look in the Kalendar and Table of Movable Feasts, of which the Office is said on the following day: also that the one to be said may be found, as will be appointed for that day at Vespers and at the other nocturnal and diurnal Hours.

2. If the Office be appointed from the Season, that is, from Sunday or a Feria, recourse is always had to the Psalter, where in order is placed that which is common of the Office of the Season, with the distribution of the Psalms, and to the Proper of the Season, where the Lessons and Responds, any Antiphons and Collects are placed, which are wanting from the Psalter. The Invitatory, Hymns, Little Chapters, Verses, brief Responds and Antiphons, which for diverse seasons are placed in the Proper, are said in their place which is in the Psalter: but when there are no propers, they are said as in the Psalter.

3. If the Office be appointed of a Saint, recourse is always had to the Common of the Saints (unless it have propers from the Proper of the Saints): where according to the nature of the Feast, if of nine Lessons, that is, it be a Double or Semidouble, all is placed in order, that being excepted, which is given proper in its place. If it be a Feast of three Lessons (the Nocturn of a Feria and Lessons being

excepted) all is taken from the same Common. The three Lessons of the first Nocturn in an Office of nine Lessons, and the first and second Lesson, or first only on Feasts of three Lessons, are taken from the Scripture in the Office of the Season, unless others are placed in the proper places.

4. On major Solemnities and Feasts through the year, the entire Office is appointed as is placed in the proper places.

5. On Feasts of blessed Mary (excepting those, which have propers in them) the Hymns, nine Psalms, and other things required are from the common of her Office, near the end of the Breviary, which will be written: On Feasts of the blessed Virgin Mary through the year.

6. The manner of beginning the Office, of saying the Invitatory, Hymns, Antiphons, and Verses, is given in the beginning of the Psalter. But when Antiphons are to be doubled, they are said entire before the Psalms, as at the end of the Psalms.

7. The manner of saying the Absolutions and Benedictions before the Lessons, of reading and ending the Lessons, of saying the Responds after the Lessons, and the brief Responds after the Little Chapters, is given on the first Sunday of Advent.

8. How the Office is to be begun and ended through the Hours, is given in the Psalter: how it is to be ended by the Antiphons of blessed Mary, is given at the end of Compline.

9. But that all these things may be given more easily, the following Rubrics on each Hour are placed, and to distinctly know their parts.

XIII. On Matins

1. At Matins these things are regularly said in this order, according to the diversity of the Office, unless otherwise is noted on some days: **Pater noster, Ave Maria, Credo**, all secretly: then in a clear voice the Officiant says, **Domine, labia mea, etc.**, with his thumb signing his mouth with the sign of the Cross, **Deus, in adjutorium, etc.**, with hand extended signing himself with the sign of the Cross from the forehead to the breast, and from the left shoulder to the right (which is kept at the beginning of all the Hours, when **Deus, in adjutorium** is said) with **Gloria Patri** and the rest, as in the beginning of the Psalter. Then is said the Invitatory of the appropriate Office of the Season, or of the Saint, which is said with the Psalm **Venite, exultemus**, in that manner which is described at the beginning of the Psalter. The Psalm having been said, and the Invitatory repeated, the Hymn is said, which to the Office of the Season, or of the saint, is appropriate.

2. Afterwards on Doubles and Semidoubles are said nine Psalms (but on Sundays more, as in the Psalter) with their Antiphons and Verses, which are appropriate to the Season, or Feast, and as many Lessons with eight Responds, some with nine, as placed in their places, divided through the three Nocturns, in this way:

3. In the first Nocturn are said three Psalms with three Antiphons, after each Psalm one Antiphon, but in Eastertide, that is, from Low Sunday until Pentecost (except in the Office of the Ascension of the Lord) the three Psalms of which Nocturn are said under one Antiphon: and at the end of the Psalms after the last Antiphon of which Nocturn is

said the Verse; afterwards **Pater noster, Et ne nos,** the Absolution **Exaudi,** the Benediction **Benedictione perpetua,** and the rest at each Lesson, as appointed on the first Sunday of Advent. Then are read three Lessons from Scripture, which occur through the order in the Office of the Season (unless others are assigned), and at each Lesson is said one appropriate Respond for the Office, if from the Season, as in the Proper of the Season: if from the Saints, as in the Proper of the Saints; otherwise as in the Common of the Saints, even if the Lessons of the first Nocturn are from the Scripture of the Office of the Season.

4. At the end of the last Respond of which Nocturn is said **Gloria Patri,** with a repetition of a part of the Respond, in that manner which is noted in the third Respond of the first Sunday of Advent, unless otherwise designated in the proper places.

5. In the second Nocturn are said another three Psalms, Antiphons, the Verse, **Pater noster,** the Absolution **Ipsius pietas,** and the Benedictions appropriate to it, as on said first Sunday of Advent: the three Lessons from some Sermon, or of the life of that Saint, of whom the Office is said, and at each Lesson one Respond.

6. In the third Nocturn another three Psalms with Antiphons, as above, after the third Antiphon the Verse, **Pater noster,** the Absolution **A vinculis,** and the appropriate Benedictions at each Lesson, which are of the Homily of a Gospel for the Season, or of a Feast, according to the nature of the Office, as is placed on the same first Sunday of Advent. After the seventh and eighth Lesson is said the appropriate Respond for the Office, that is, one after each: and sometime it is also said after the ninth Lesson, as is noted in its proper places: and the end of the last Respond, whether eighth, or ninth is said **Gloria Patri,** as above, unless otherwise designated. If a ninth Respond is not said, after the last Lesson is said the Hymn **Te Deum.**

7. In an Office of three Lessons at Matins, **Pater noster, Ave Maria, Credo, Domine, labia, etc.** The Invitatory, and Hymn in ferial Office of the Feria, if they be not in the Proper of the Season, are said as in the Psalter; on Feasts, of the Feast, as in the Common of the Saints: then the Nocturn of the Feria, as in the Psalter, that is, twelve Psalms with six Antiphons, and in Eastertide with the one Antiphon **Alleluja:** which is said both in the ferial office, and on Simple Feasts.

8. After the Psalms and Antiphons is said the Verse, in ferial Office, as in the Psalter: on Feasts, as in the Common of the Saints: which on Feasts is taken according to the Ferias from the Common Nocturn, whence is taken the Responds, as is said below in the Rubrics on Verses and Responds. After the Verse is said **Pater noster,** the Absolution and Benedictions, as is given below in the Rubric on Absolutions and Benedictions. Three Lessons (if there be not a Homily) are said in each ferial Office from the Scripture, which occurs on that day in the Proper of the Season: if there be a Homily, each of the three from the Homily. On Feasts, the first and second are from the same Scripture, the third from the Saint. If there be two Lessons of the Saint, only the first will be of Scripture, the rest of the Saint.

9. After each Lesson on Ferias outside Eastertide will be said one Respond, so that three Responds are said: but in Eastertide, and on Feasts, only two Responds are said, namely after the first and second Lesson only. At the end of the last Respond, namely the second, or third, is said **Gloria Patri,** with a repetition of a part of the Respond, unless otherwise noted. Which Responds in the Office of the Saints are taken from the Common of the Saints: in Ferial Office from Sundays, when propers are not distributed through the Ferias, in the manner described in the Rubric on Responds. When a third Respond is not said, after the third Lesson is said the Hymn **Te Deum.**

XIV. On Lauds

1. At Lauds with the Hymn **Te Deum** or last Respond having been said, the Officiant immediately says **Deus, in adjutorium, etc.** as above, and the Psalms are said, and the Cantic **Benedicite,** or another, as is given in the ferial Office, outside of Eastertide, with the Antiphons of the appropriate Office. Which Psalms and Canticles on Sundays through the year (Sundays from Septuagesima until Palm Sunday inclusive excepted) and in ferial Office in Eastertide, and on Feasts whether of nine, or three Lessons, are said of Sunday, as in the Psalter. But on the aforesaid Sundays from Septuagesima to Palm Sunday inclusive, they are said as placed in their places. In ferial Office through the year, outside Eastertide, they are said as in the Psalter.

2. The Antiphons on Sunday, when propers are not assigned, are said as in the Psalter. On Feasts of nine and three Lessons, if there be not propers, are said from the Common. After the Psalms there is said the Little Chapter, Hymn, Verse, Antiphon on the Cantic **Benedictus** with the same Cantic, and the Collect: all for the nature of the Office of the Season, or of the Feast.

3. The Preces, when they are to be said, are said before the first Collect. And Commemorations of the Cross, of St. Mary, of St. Joseph, of the Apostles, of the Patron Saint, and of Peace similarly when they are to be said, are said after the Collect, unless another Commemoration of a Simple Feast or one reduced to the form of a Simple occurs, which always precedes the aforesaid Commemorations, of which is said in the proper Rubrics.

4. After the Collect is said **Dominus vobiscum,** and **Oremus:** after the last Collect is repeated **Dominus vobiscum;** then **Benedicamus Domino,** and the Verse **Fidelium animæ, Pater noster, Dominus det nobis suam pacem,** and the Antiphon of blessed Mary, as is given at the end of Compline, if then one is to be dismissed from Choir: otherwise at the end of the last Hour, unless Mass, or the Office of the Dead, or the Penitential Psalms, or the Litany follow, as is said in the proper Rubrics.

XV. On Prime

1. At Prime, **Pater noster, Ave Maria, Credo,** secretly: **Deus in adjutorium, etc.** The Hymn **Jam lucis orto sidere;** then are begun the Antiphons, which are appropriate. And the Antiphons are taken on Feasts at all the Hours from Lauds in order, the fourth omitted, as is said below in the Rubric on Antiphons. Afterwards are said the

Psalms, which on Sundays and Ferias are said as in the Psalter. But on Feasts, and in Eastertide, three only, as also is noted there.

2. After the Antiphon is said the Little Chapter **Regi**

sæculorum. In Feria Office outside Eastertide is said the Little Chapter **Pacem**, then the brief Respond **Christe, Fili Dei vivi, etc.** After the brief Respond in Double Office, and within Octaves, immediately is said the Collect **Domine, Deus omnipotens**. In other Office is said **Kyrie, eleison** with the rest of the Preces; all as in the Psalter. And at the Verse **Adjutorium** the Officiant signs himself with the sign of the Cross from the forehead to the breast. When anyone recites the Office alone, the **Confiteor** is said once only, omitting the words, **tibi, pater, or vobis, fratres, and te, pater, or vos, fratres**, and similarly is said **Misereatur nostri... peccatis nostris, perducat nos**, which is also kept at Compline. In ferial Office, when the Preces are to be said at lauds, other Preces are added, as in that place in the Psalter.

3. After the Collect of Prime, or if the Office of blessed Mary is said, after its Collect, **Benedicamus** having been said, in Choir is read the Martyrology: then is said **Pretiosa** with the rest: which also is said by those, who outside Choir do not read the Martyrology. At the end at the completion of the Capitular Office, on Feasts and some other days, for the brief Lesson is said the Little Chapter of None, if it be proper, otherwise from the Common: at other times, whether on Sundays, or Ferias, the brief Lesson is assigned to the Office of that season in the Psalter.

XVI. On the Hours Terce, Sext, and None

1. At Terce, Sext, and None, before each Hour is said **Pater noster, Ave Maria, Deus, in adjutorium**. The Hymn and Psalms, as in the Psalter: the Antiphons according to the nature of the Office: which on Sundays and Ferias, when propers are not given in the Proper of the Season, are said as in the Psalter: on Feasts, if propers are not in the Proper of the Saints, they are taken from the Common. After the brief Respond is said **Dominus vobiscum**, and the Collect, which is given in the Proper of the Season: but if it be of a Saint, as in the Proper of the Saints: otherwise as in the Common.

2. After the Collect **Dominus vobiscum** is repeated, and **Benedicamus Domino, Fidelium animæ**, and **Pater noster** secretly are said, as is explained below on the Rubric on the Lord's Prayer.

XVII. On Vespers

1. At Vespers **Pater noster, Ave Maria, Deus, in adjutorium**. Then are said five Psalms with five Antiphons, as are assigned in the Proper, or Common of the Saints. But on Sundays and Ferias, the Antiphons and Psalms are always said as in the Psalter (when also in Eastertide the Psalms are said under the one Antiphon **Alleluja**) unless other proper Antiphons or Psalms (as on the Sundays of Advent, and the three days before Easter) are assigned.

2. After the Psalms and Antiphons there is said the Little Chapter, Hymn, Verse, Antiphon on the **Magnificat** with the same Canticle; and the Collect;

all of the Season, or of the Saint, for the nature of the Office.

3. The Preces, when they are to be saint, are said before the Collect; and Commemorations of the Cross, St. Mary, St. Joseph, the Apostles, the Patron Saint, and Peace, after the Collect, as is given in the proper Rubrics. And the Office of Vespers is terminated as in the other Hours.

XVIII. On Compline

1. At Compline immediately is said the brief Lesson, as in the Psalter: then **Pater noster, Confiteor, Misereatur, Indulgentiam, Converte, Deus, in adjutorium**, the Antiphon, Psalms, Hymn, Little Chapter, brief Respond, Canticle with the Antiphon; all as at the end of the Psalter; and after the Antiphon on Doubles and within Octaves is said the Collect; but in other Office before the Collect is said **Kyrie, eleison**, with the rest of the Preces, as in that place in the Psalter.

2. After the Verse **Benedicat et custodiat nos, etc.** is said one of the Antiphons of blessed Mary, with its Versicle and Collect, as in that place: and the Verse **Divinum auxilium** having been said, secretly is said **Pater noster, Ave Maria, and Credo**.

XIX. On the Invitatory

1. The Invitatory is always said in all Office at Matins with the Psalm **Venite, exsultemus**, in the manner described at the beginning of the Psalter: but is varied for the nature of the Office, as in the Psalter, and the Proper of the Season, and in the Proper and Common of the Saints.

2. It is not said on the day of Epiphany, nor on the three days before Easter, as is noted in their places, nor in the Office of the Dead through the year, excepting the day of the Commemoration of All the Faithful Departed, and on the day of death or buried of the Deceased, and whenever are said three Nocturns.

XX. On Hymns

1. Hymns are always said at every Hour, except on the three days before Easter, until Vespers on Low Saturday exclusive, and except in the Office of the Dead.

2. At Matins the Hymn is said after the Psalm **Venite**, the Invitatory having been repeated, except on the day of Epiphany. At Lauds and Vespers it is said after the Little Chapter, at the Hours before the Psalms, at Compline after the Psalms and Antiphon.

3. And they are said in the Office of the Season as in the Psalter, when proper Hymns are not in the Proper of the Season: which Hymns from the Psalter assigned on Sundays and Ferias are said from the Octave of Pentecost until Advent (the Sunday within the Octave of Corpus Christi excepted), and from the Octave of the Epiphany until the first Sunday of Lent exclusive. In the Office of the Saints they are said as in the Common of the Saints, unless propers are given in the Proper of the Saints. When on some Feast there are three proper historical Hymns of the same meter, and the proper Hymn at first Vespers cannot be said, then this Hymn is said at Matins, the Hymn of Matins at Lauds, and the Hymn of Lauds at second Vespers; but if second Vespers is not of this Feast, then the Hymn of Vespers is joined with the Hymn

of Matins under one conclusion.

4. On the Nativity of the Lord until Epiphany, on the Feast of Corpus Christi and through the Octave, and whenever an Office is said of blessed Mary whether of nine, or three Lessons, even in Eastertide, at the end of all Hymns (except at the end of the Hymn Ave, maris stella, and the Hymn at Lauds of Corpus Christi, and the Hymns on the Feast of the seven Sorrows of the blessed Virgin Mary in the month of September, which have a proper last verse) is said: **Jesu, tibi sit gloria, Qui natus es de Virgine, etc.**, as in her Office through the year, even if the Hymns of Saints are said, which are celebrated within the aforesaid Octaves; provided that those Hymns be of the same meter, and do not have a proper last Verse, as the Hymn of the Holy Cross at Vespers, and of several Martyrs at Matins.

5. On the Epiphany of the Lord and through the Octave, at the end of all Hymns is said: **Jesu, tibi sit gloria, Qui apparuisti gentibus.**

6. From Low Sunday until Ascension, in Pentecost and through the Octave, and the end of all Hymns is said: **Deo Patri sit gloria, Et Filio, qui a mortuis;** even on Feasts of Saints occurring in the same season of Easter; provided that the Hymns be of the same meter, and do not have a proper last verse, which is not changed, as above.

7. But on Ascension until Pentecost (except in the Hymn **Salutis humanæ Sator**) is said: **Jesu, tibi sit gloria, Qui victor in cælum redis;** similarly also on Feasts then occurring.

8. On the Transfiguration of the Lord is said: **Jesu, tibi sit gloria, Qui te revelas parvulis.** At other times the Hymns are ended, as is placed in their places.

XXI. On Antiphons

1. At all the nocturnal and diurnal Hours Antiphons are always said with the Psalms, whether one or several, for the nature of the Office, and of the Hours.

2. If the Office be of the Season, that is, of Sunday or Feria, the Antiphons are said as in the Psalter, which with the psalms placed in Vespers of Sunday and Ferias, in Compline, and in the Nocturns (even when the Office is said of a Feast of three Lessons, that is, a Simple) are never changed, except in Eastertide, in which is said only one Antiphon **Alleluja**; excepting also the season of Advent, in which at Vespers and the Nocturns of Sunday are placed proper Antiphons. At Lauds, and the other Hours they are changed for the different seasons, as given in the Proper of the Season, and when proper are not assigned, those which are placed in the Psalter are always said.

3. The Antiphons, which are placed in the Proper of the Season for Saturdays on the **Magnificat**, for the first Saturday of some month, are taken from that Sunday, which is nearest to the Kalends, or is on the Kalends of that month; as was said above in the Rubric on Sundays, and also in the Rubric of the month of August; and always on Saturday is placed the Antiphon on the **Magnificat**, which is connected to the book of Scripture placed on the Sunday.

4. On Feasts of nine Lessons at Vespers are said the Antiphons at Lauds, unless proper are

assigned at Vespers. At the Hours similarly, whether in the Office of the Season, or of the Saints, when proper are given at Lauds, and other proper are not at the Hours, they are taken from Lauds, the fourth being omitted, in this order: At Prime, the first; at Terce, the second; at Sext, the third; at None, the fifth.

5. On the Ferias of Advent, which do not have proper Antiphons at Lauds, they are taken for the Hours from Lauds of the preceding Sunday. But where at Lauds of the Ferias they are proper, they are taken from that Lauds.

6. In Eastertide, in the Office whether of nine, or three Lessons, the Psalms of any Nocturn are said under one Antiphon, which is appropriate to the Office, as is placed in its place: and at the end of all Antiphons is added **Alleluja**, when it does not have it there. From Septuagesima until Easter, where it has Alleluja, it is silent; and nothing else is said in its place.

7. On Doubles at Vespers, Matins, and Lauds only, the Antiphons are said before the Psalms or Canticles entire, and after the Psalms or Canticle are repeated entire: in the other Hours, and in Offices not Double, at the beginning of the Psalms or Canticles the Antiphon is only begun, then said entire at the end. And when the Antiphon is taken from the first Psalm or Canticle, and it begins just as the Psalms or Canticle, after the Antiphon is not repeated the beginning of the Psalm or Canticle; but that which follows in the Psalm or Canticle is continued, from that place, where according to the rite of the day the Antiphon leaves off, unless it is interrupted by an **Alleluja**.

8. To proper Antiphons, whether in the Office of the Season, or of the Saints, those which are given in the Psalter, or in the Common of the Saints always yield.

9. When some Commemoration is said, always is said the Antiphon before the Collect with the Verse, which is taken from the Office, which is appropriate for it, of which is made the Commemoration; so that at Vespers is taken the Antiphon, which is assigned on the **Magnificat**, in Lauds, which is on the **Benedictus**, with the Verses which are given after the Hymns.

10. The Antiphons of St. Mary placed at the end of Compline, are said as prescribed below in the proper Rubric.

XXII. On Psalms

1. The Psalms in the Office of the Season through all the Hours on Sundays, and Ferias are said in this manner, by which they are assigned in the Psalter: unless otherwise is indicated in the Proper of the Season. But on Feasts they are said, as indicated in the proper places: otherwise, as in the Common of the Saints.

2. The Psalms at Lauds of Sunday, with the Canticle **Benedicite**, are said on all Feasts through the year, and on Ferias in Eastertide.

3. The Psalm **Confitemini** is said at Prime with the other Psalms assigned in the Proper, on all Sundays (when the Office is said of the Sunday as in the Psalter, even on Sundays, which occur within the Octaves of Saints) from the third Sunday after Pentecost inclusive, until the Nativity of the Lord exclusive: and from the second Sunday after

Epiphany inclusive until Septuagesima exclusive: and from Septuagesima until Easter, in its place is said the Psalm **Dominus regnavit**, because the Psalm Confitemini is said at Lauds after the Psalm **Miserere**, as placed in its place. But on Sundays in Eastertide, from Low Sunday inclusive until Ascension exclusive, are said only three Psalms as on Feasts, the Creed of St. Athanasius having been added. The other Psalms for each Feria distributed at Prime, are each said in place of the Psalm **Confitemini**, in ferial Office only, when of the Feria it is said outside Eastertide.

4. And on Sundays, when the Office is said of Sunday as in the Psalter, after the Psalms is added the Creed of St. Athanasius **Quicumque**, as is said below in the proper Rubric.

5. The Psalms of the Hours, namely Terce, Sext, and None, and at Compline, are never changed, as in the Psalter, whether the Office is said of the Saints, or of the Season.

6. The Psalms of Sunday at Vespers, as the most frequent are said at Vespers of Feasts, except the last, which is changed: but when it ought to be otherwise, it is noted in their places. In Vespers within an Octave are said the Psalms as in second Vespers of the Feast: but at First Vespers of the Octave day they are said as in first Vespers of the Feast, unless otherwise noted.

7. At the end of the Psalms is always said Gloria Patri, except in the Psalm **Deus, Deus meus, ad te de luce vigilo**, and the Psalm **Laudate Dominum de cælis**, which is joined with other Psalms, and at the end of the last only is said Gloria Patri, as is noted in their places. In addition it is not said on the three days of Holy Week before Easter, nor in the Office of the Dead, in which place for the Dead is said **Requiem æternam dona eis, Domine**, even if the Office is said for one only.

8. So that the purity of the holy Vulgate edition may be kept unconfused and intact, even to the extent of appropriate punctuation and distinctions in the holy Bibles, an Asterisk * is added, that note of the musical division may be in the middle of the Verse.

XXIII. On Canticles

1. Canticles are said in the Office of the Season, whether on Sundays, or on Ferias, at Lauds, Vespers, and Compline, as are distributed in the Psalter.

2. On Feasts, and in Eastertide at Lauds is always said the Cantic **Benedicite**, as on Sunday; and at its end is not said Gloria Patri, as is said in other Canticles, nor is responded Amen. Other ferial Canticles as in the Psalter, are not said at Lauds, except when the Office is said of Feria outside Eastertide.

3. The Canticles **Benedictus**, **Magnificat**, and **Nunc dimittis**, are always said in their place, as in the Psalter.

XXIV. On Verses

1. Verses are always said at Matins after the last Psalm and Antiphon of the Nocturns, whether in the Office are said three Nocturns, or one. At Lauds and Vespers a Verse is said after the Hymn: at the Hours it is said in the brief Respond, after the repetition of part of the Respond, **Gloria Patri** having been said.

2. In Easter and through the Octave until Vespers of Low Saturday exclusive, in only the Nocturn is said a Verse, in the other Hours it is not said, as therein.

3. When some Commemoration be said, after its Antiphon, of which is made a Commemoration, is said the Verse which in its Office is placed after the Hymn of Vespers and Lauds, unless otherwise noted.

4. To the aforesaid Verses in Eastertide is always added **Alleluja** but not to the Verses of the Preces, nor in **Pretiosa** at Prime, nor in the Verses of the Responds of Matins.

5. In the Office of a Feast of three Lessons, after all the ferial Psalms with Antiphons is said the Verse from the Common of the Saints, in this manner: On Monday and Thursday, the Verse of the first Nocturn: on Tuesday and Friday, the Verse of the second Nocturn: on Wednesday, the Verse of the third Nocturn.

6. The Verses placed in the Psalter at Lauds and Vespers are always said, when other propers are not assigned in the Proper of the Season.

XXV. On Absolutions and Benedictions before the Lessons

1. The Absolutions and Benedictions are said in order in an Office of nine Lessons before the Lessons, as are placed on the first Sunday of Advent, that is, after the Verse, **Pater noster**, **Et ne nos**, having been said, is said the Absolution, and the Benedictions, as there: except in Matins of Tenebræ in Holy Week, and in the Office of the Dead, in which the Absolution and Benedictions are not said.

2. If an Office be said of three Lessons, and it be of Feria on which each of the three Lessons are from Scripture, the Absolutions and Benedictions are taken from the first Sunday of Advent, in this manner: On Monday and Thursday are said the Absolution and Benedictions of the first Nocturn: On Tuesday and Friday, of the second Nocturn: on Wednesday and Saturday, of the third Nocturn.

3. But if each of the three Lessons is from a Homily on a Gospel, the Absolution is said according to the Ferias, as above: and the Benedictions are always said as in the third Nocturn, namely: the first Benediction will be **Evangelica lectio**: the second, **Divinum auxilium**; the third, **Ad societatem**. If it is said of a Saint of three Lessons, the Absolution is said according to the Ferias, as above: and the Benedictions are always said as in the third Nocturn, in this manner: the first, **Ille nos benedicat**: the second, **Cujus**, or **Quorum** or **Quarum festum colimus**: the third, **Ad societatem**.

4. When the Office is said of St. Mary on the Sabbath, the Absolution and Benedictions are said, as is given in her little Office near the end of the Breviary.

XXVI. On Lessons

1. Lessons are read at Matins, the Psalms of the Nocturns with the Antiphons, the Verses, also the Absolutions, and the Benedictions having been said, as above. On Doubles and Semidoubles are said nine Lessons, that is, in each Nocturn three: on Ferias, and on Simple Feasts are read only three

Lessons.

2. In an Office of nine Lessons they are said in this manner: In the first Nocturn are always read three Lessons from Scripture: which when proper in their places, or from the Common of the Saints are not assigned, are always read as in the Office of the Season; which are to be read on its occurring day. In the second Nocturn, if it be of a Saint, the three Lessons are read of the life of the Saint, or of some Sermon or Tract, which is appropriate to him, which, if there be there be not proper, they are read from the Common of the Saints. From which Common are supplied numerous third Lessons, when the Office is said of nine Lessons of some Saint, which have only one or two Lessons proper. If it be said of Sunday, or of some other Office of nine Lessons through the year, even of an Octave, are read three Lessons of a Homily on the Gospel, placed in the proper, or assigned from the Common: and for the first Lesson of the Homily is always placed the beginning of the Gospel, about which is the Homily, even within Octaves. Excepted from this rule are the Lessons of Matins of Tenebræ before Easter, and of the Dead, as placed in their Offices.

3. If in an Office of nine Lessons, in which is not said a ninth Respond, there happens to be made a Commemoration of some Saint, which has a proper Lesson, the ninth Lesson is read of the Saint: if he have two Lessons, from the two is made one Lesson, omitting the ninth Lesson in said Office of nine Lessons, or joining it to the eighth Lesson. Likewise of Double or Semidouble Feasts, if some Simple be said, is read the ninth Lesson composed of all the historical Lessons of the Saint of the second Nocturn, as was said above in the Rubric on Commemorations num. 10. But if on the same day a Sunday occurs, or a Feria which has a Homily, the ninth Lesson of the Saint is omitted, and in its place is read the Homily of the Sunday, or Feria; namely either the first Lesson of the Homily, or the three joined together in one Lesson. Similarly if several proper ninth lessons occur of the Saints, only that which is higher in dignity is read.

4. In an Office of three Lessons, if it be of the Feria, three Lessons are read of Scripture, unless the three be of a Homily, for then, the Lessons of Scripture having been omitted, they are read of the Homily. If they be of a Saint, which have two Lessons, the first only will be of Scripture, so that either one is read, or from the three joined together making one; the second and third of the saint. If it only have one, whether proper, or assigned from the Common, the first and second are of Scripture, the third of the Saint: which is also kept in the Office of blessed Mary on the Sabbath.

5. And the Lessons of Scripture in the Office of the Season are thus distributed through the year, so that daily something from them may be read, even in the Office of the Saints, when others (as was said) are not assigned.

6. The beginnings of the books of sacred Scripture (which almost always are begun on Sundays) are placed on that day, on which they are noted, even if the Office is said of a Saint, unless on the Feast other proper Lessons of Scripture, or of the Common are assigned: for then the

beginning of the Lesson of Scripture is transferred to a following day similarly not impeded; and the Lessons of that day from the Scripture assigned there are either read with the above Lessons, or omitted: so that it is not necessary to further resume these on another following day, but those are read, which occur on their own day, or are joined with them. Which is always kept, when the occurring Lessons of Scripture on some day are omitted.

7. But when the beginning of some catholic Epistle in Eastertide or some minor Prophet in the month of November, is impeded within a week of that season by some Feast of nine Lessons having proper Lessons of Scripture, said beginning of the Epistle and Prophet, as long as it properly can be said, is placed on a following Feria, on which another similar beginning of Scripture has not been placed, or impeded by a Feast; otherwise on a preceding similarly not impeded, so that it is placed in some way, even if several beginnings must be placed on the same day.

8. Likewise as much Scripture is placed, as is seen to be enough for the number of Weeks, which can be between Epiphany and Septuagesima, and between Pentecost and Advent. But where the number of Sundays and Weeks after Epiphany happens to be reduced, with the arrival of Septuagesima Sunday, those which are left over of the Epistles of blessed Paul, which were distributed for the number of said Sunday Sundays and Weeks, that year are omitted, although of some Epistles nothing is read. Which also is done of the Scripture from the books of Kings (of which are read from the Octave of Pentecost until the first Sunday of August), when are not completed the number of Sundays after Pentecost noted for these books until the beginning of August; since then, with the Lessons of these books having been omitted, of Scripture are read those placed for the month of August. But if it is said of some Sunday after Epiphany anticipated on a Feria, in the manner which was said on Sundays num. 4 and 5, then after the Office of the anticipated Sunday, on the following days are read of the Epistles of St. Paul assigned to the anticipated Sunday and the following Ferias, omitting the others, which are assigned to the preceding Week. But what is to be observed, with the months, which are assigned five Sundays, but have only four, are noted in the proper places.

9. The Lessons of Scripture placed in the Common of the Saints are read on Feasts, where they are assigned in the Proper of the Saints through the year. Again, when some feast is solemnly celebrated in its own Church, likewise, when some Feast of nine Lessons occurs in Lent and on the Ember Days, on Rogation Monday, and on the Vigil of the Ascension, on which Ferias in the Office of the Season are not assigned Lessons of Scripture, but of a Homily; for then on Feasts recourse is had to the Lessons of Scripture placed in the Common of the Saints. But if on some of the abovesaid Feasts an Octave day of some Feast having an Octave occurs, then in the first Nocturn of the Octave day are repeated the Lessons, which were read on the first Nocturn of the Feast: but if a

day within the Octave occurs, then they are taken from the Common. Other Lessons of the second and third Nocturns placed in the Common of the Saints are similarly read, when in the Proper of the Saints they are assigned, and when in some Church some Feast is celebrated with nine Lessons (because it is solemn in it, or is accustomed to be celebrated in it), because it does not have proper and approved Lessons.

10. In the Lessons of the first Nocturn they are read with the title of the book from which they are taken, unless otherwise noted in the proper places. The Lessons of the second Nocturn also, when they are from some Sermon or Tract, they are read with the title and name of the Author; otherwise not at all. And similarly in the third Nocturn is placed the title of the author whose Homily it is.

11. At the end of each Lesson is said **Tu autem, Domine, miserere nobis**, and **Deo gratias** is replied. Which also is said at the brief Lesson at the beginning of Compline, and at the end of Prime after **Pretiosa**, except on the three days of Holy Week before Easter, and in the Office of the Dead, as placed in their places.

XXVII. On the Responds after the Lessons

1. Responds are said at Matins after the Lessons: that is, after each Lesson is said one Respond, as below.

2. On Feasts of nine Lessons (except on the Feast of the holy Innocents, when it does not fall on Sunday), and on Sundays from the Octave of Easter inclusive, until Advent exclusive, and from the Sunday within the Octave of the Nativity inclusive until Septuagesima exclusive, are said only eight Responds, and at the end of the third, sixth, and eighth is said **Gloria Patri**, with a repetition of part of the Respond: which is regularly at the end of the last Respond of any Nocturn, whether in an Office of nine or three Lessons: Passiontide excepted, in which season, in place of the **Gloria Patri**, the Respond is repeated from the beginning: the Office of the Dead excepted also, in which in its place is said **Requiem æternam, etc.** Which Verse **Gloria Patri** on some days is said in the first Respond, as noted in the proper places. After the ninth Lesson on the aforesaid days, when only eight Responds are said, immediately is said the Hymn **Te Deum**.

3. On the Sundays of Advent, and on Sundays from Septuagesima until Palm Sunday inclusive, and on the three days before Easter, are said nine Responds, because then the **Te Deum** is not said.

4. And in an Office of three Lessons, when it is said of a Feast, and on Ferias in Eastertide, which is between Low Sunday and Ascension (excepting Rogation Monday, on which is placed a third Respond), are said two Responds, because after the third Lesson is said the **Te Deum**. Which Responds on Feasts are taken from the Common of the Saints, and on said Ferias of Eastertide, when other properes are not assigned, they are taken from the first Sunday on which they are placed, in this order: on Monday and Thursday, the first and second Respond of the first Nocturn: on Tuesday and Friday, the first and second Respond of the second Nocturn: on Wednesday, the first and second Respond of the third Nocturn.

5. On other Ferias outside Eastertide are said three Responds (since on them is not said the **Te Deum**), in this manner: on Monday and Thursday, the three Responds of the first Nocturn: on Tuesday and Friday, the three Responds of the second Nocturn: on Wednesday and Saturday, when on it is said of FERIA, the three Responds of the third Nocturn, of the preceding Sunday, on which they are first placed. But since in the third Nocturn of Sunday from the third after Pentecost inclusive, until Advent exclusive, has not but one Respond to be said within the Week, which is the seventh on Sunday (because the Respond **Duo Seraphim** is not said except on the aforesaid Sundays); therefore on Wednesday and Saturday, when the Responds are to be taken from the third Nocturn, the first Respond will be that which is the seventh of Sunday: in the second and third place are said the second and third of the following FERIA, that is, after the second and third Lesson are said the second and third Respond, which is the second and third of the following Monday, if it have proper Responds; otherwise, if it does not have properes, the second and third Respond is said of the first Nocturn of the same Sunday. From the Octave of the Epiphany until Septuagesima proper Responds are given on each FERIA, excepting Saturday, on which, when it is of the FERIA, are said the Responds of Wednesday.

6. And the Responds are taken from that place, where they are first placed at the beginning of the month of book, and are repeated on all following Sundays of that month on which others are not assigned; or until of that book is read, whence are taken Responds. But those which in the first Week of the month are placed through the Ferias, are repeated in the same order on the same Ferias during the following Weeks, unless others are placed. But where there are not properes, they are always taken from the Nocturns of Sunday in said order.

7. If the Responds of the first Nocturn of the Sunday on which they are first placed, on account of an occurring Double feast on it, cannot be placed on the same Sunday, they are placed on the first day of its Week, on which it occurs to be said of the FERIA, and the others are omitted which are perhaps given proper on that FERIA. But if in the whole Week a day does not occur on which it may be said of the FERIA, those Responds are placed in the following Week or Sunday similarly not impeded, and provided that on it the other Responds are not the first to be placed; otherwise they are omitted that year. Also the Responds which are given on some Ferias during the Week, if on the day on which they have been placed, cannot be said on account of some occurring Feast, are not transferred to another day, but are omitted.

8. In Eastertide, at the end of the Respond, before the Verse, is added **Alleluja**.

XXVIII. On the brief Responds of the Hours

1. Brief Responds are said after the Little Chapter at Prime, Terce, Sext, and None, and at Compline, except on the three days before Easter until None of Low Saturday inclusive, on which days they are not said. At Prime and Compline they are always said in that manner, as in the Psalter. At

the other Hours, when the Office is of Sunday or a Feria through the year, they are said as given in the Psalter. But in Advent, Lent, Passiontide, and Eastertide, they are given proper in their places. Similarly on Feasts, they are said as in the Common of the Saints.

2. At the end of the brief Responds is said **Gloria Patri**, with a repetition of the Respond in the manner which is arranged at Prime in the Psalter, except in Passiontide: for then is not said **Gloria Patri** in the Office of the Season, but the brief Respond is only repeated from the beginning.

3. In the brief Respond at Prime, in place of the Verse **Qui sedes, etc.**, in Advent is said: **Qui venturus est in mundum**, whether on Sundays and Ferias, or on Feasts, the Feast of the immaculate Conception of Mary and through the Octave excepted. On the Nativity of the Lord until Epiphany, even on occurring Feasts, on the Feast of Corpus Christi and through the Octave, and on every Office of blessed Mary, whether of nine or three Lessons, even if within her Octaves it is said of a Feast or of Sunday, is said: **Qui natus es de Maria Virgine**. On Epiphany and through the Octave, and on the Feast of the Transfiguration, is said: **Qui apparuisti hodie**. From Low Sunday inclusive, until Ascension exclusive, whether in the Office of the Season, or of a Saint (the Office of blessed Mary excepted) is always said: **Qui surrexisti a mortuis**. On the Ascension until Pentecost exclusive, is said: **Qui scandis super sidera**. On Pentecost and in the rest of the season of the year, is said: **Qui sedes ad dexteram Patris**, as in the Psalter. Any in addition are proper Offices, such as the most holy Blood, and the most sacred Heart of O. L. J. C. and the seven Sorrows of the B. V. M., on which a proper Verse is assigned, as is placed in its places.

4. The brief Responds of the other Hours, which are placed on the first Sunday of Advent, are said through all of Advent, when the Office is of the Season. Similarly those which are placed on the first Sunday of Lent, are said until Passion Sunday exclusive. And those which are placed on Passion Sunday, are said until Maundy Thursday exclusive. Likewise those which are placed on Low Sunday, are said until Ascension exclusive. And those which are placed on some Feast having an Octave, are said through the entire Octave when it is said of the Octave. And in the Office of blessed Mary, whether of nine or three Lessons, excepting Feasts which have proper, are always said the brief Responds of the Common of Virgins.

5. In Eastertide, from Sunday on the Octave of Easter until the Saturday after Pentecost inclusive, at the end of the brief Respond before the first Verse are said two **Alleluja**, which also after said first Verse are repeated for the part of the Respond; and at the end of the second Verse only one **Alleluja**, whether in the Office of the Season or of the Saints, as is said in the Rubric which is on Low Sunday. Outside Eastertide, although on some Feasts at Terce, Sext, and None, **Alleluja** is added to the brief Responds, it is not therefore added at Prime and Compline.

XXIX. On Little Chapters

1. Little Chapters are always said (except from

Maundy Thursday until Vespers of Low Saturday exclusive, and except in the Office of the Dead) at Vespers, Lauds, and the other Hours, the Psalms and Antiphons having been said; and at Compline, the Hymn also having been said.

2. The Sunday Little Chapters placed in the Psalter at first and second Vespers, at Lauds, and the Hours, are said from the third Sunday after Pentecost until Advent, and from the second after Epiphany until Septuagesima. And the ferial Little Chapters are said after the Octave of Pentecost until Advent, and from the Octave of the Epiphany until the first Sunday of Lent. At other times they are said as in the Proper of the Season: if it is said of the Saints, as in the Proper of the Saints, when there are proper; otherwise from the Common of the Saints. The Little Chapters of Prime and Compline (when Little Chapters are said) are never changed, as in the Psalter.

3. On Sundays from Advent until the Octave of the Epiphany, and from Septuagesima until the third after Pentecost, and on Ferias in Eastertide, and on all Feasts, regularly, the Little Chapter placed at first Vespers is said at Lauds, at Terce, and at second Vespers, excepting certain ones, which are assigned in their places.

4. In Ferias in Eastertide at Prime is said the Little Chapter **Regi sæculorum**, as on and on Feasts. After the Little Chapter is always replied **Deo gratias**.

XXX. On the Collect

1. The Collect at Vespers at Lauds is said immediately after the Antiphons on the **Magnificat** and **Benedictus**, except when the Preces are to be said, which are said after the Antiphon, and at their end is the Collect. At Prime and the other Hours the Collect is said after the brief Respond, unless the Preces must be said: for then the Collect is said after the Preces. At Compline the Collect is said after the Antiphon **Salva nos**, unless the Preces are to be said: and then it is said after them.

2. At Prime and Compline the Collects are never changed, which are given in the Psalter, except on the three days before Easter, on which three days at all the Hours until None of Holy Saturday inclusive after the Psalm **Miserere**, is said the Collect of the day, as placed in its place. At the other Hours is regularly said the Collect which is said at first Vespers. But in Lent, on the Ember days, Vigils, and Rogation Monday, the Collect which is said at Lauds, is said only at Terce, Sext, and None. And in the following Vespers, if it is said of the Feria, or another proper is said, as in Lent, or on the preceding Sunday, and on other Ferias. Which Collect of the preceding Sunday is always said in ferial Office during the Week, when proper are not assigned. Within Octaves is said the Collect as on the Feast, similarly on the Octave day, unless other proper are assigned.

3. Before the Collect, even when someone recites the Office alone, is always said the Verse **Dominus vobiscum**, and **Et cum spiritu tuo** is replied. Which Verse is not said by one who is not at least in the Diaconate order, nor by a Deacon, with a priest being present, except by his permission. And if anyone has not reached the Diaconate order, he says in its place **Domine**,

exaudi orationem meam, and *Et clamor meus ad te veniat* is replied. Then is said *Oremus*, afterwards the Collect: which if only one is said, the Verse *Dominus vobiscum*, or *Domine, exaudi* is repeated at the end of the Collect, afterwards will be the response *Amen*. But if several Collects are to be said, before some Collect is said the Antiphon and Verse, then *Oremus*: and after the last Collect is repeated *Dominus vobiscum*: afterwards is said *Benedicamus Domino*, *Deo gratias* is replied. Then is said the Verse *Fidelium animæ*: which Verse is not said at Prime before *Pretiosa*, etc., nor at Compline before the Verse *Benedicat*, etc., nor when after some Hour immediately follows the little Office of blessed Mary, or the Office of the Dead, or the seven Penitential Psalms, or only the Litany.

4. If the Collect is directed to the Father, it is concluded *Per Dominum*; if to the Son, *Qui vivis et regnas*. If at the beginning of the Collect mention is made of the Son, *Per eundem* is said; if at the end of the Collect, *Qui tecum vivit et regnat* is said. If mention is made of the Holy Ghost, *In unitate ejusdem Spiritus Sancti*, etc. is said.

5. When several Collects are said, only the first is said under its own conclusion *Per Dominum*, or another, as above, the others are not concluded, except in the last Collect; but for each Collect is always placed *Oremus*, except in the Office of the Dead, in which, by another manner than above, are the Collects said: likewise in the Litany, all the Collects are said together under one *Oremus*, as is given in their places.

XXXI. On the Hymn *Te Deum*

1. The Hymn *Te Deum* is said on all Feasts through the year, whether of three or nine Lessons, and through their Octaves, the Feast of the holy Innocents excepted, unless it should fall on Sunday; it is said, however, on its Octave day. It is said also on all Sundays from Easter inclusive, until Advent exclusive; and from the Nativity of the Lord inclusive, until Septuagesima exclusive, and on all Ferias of Eastertide, namely from Low Sunday until Ascension, Rogation Monday excepted, on which it is not said.

2. And it is not said on Sundays of Advent, and from Septuagesima until Palm Sunday inclusive, nor on Ferias outside Eastertide.

3. When it is said, the ninth or third Respond is always omitted, and it is immediately said after the last Lesson.

4. When it is not said, in its place is placed a ninth, or third Respond; which having been said is immediately begun Lauds. Similarly when the *Te Deum* is said, the hymn having been said is immediately begun Lauds, except on the night of the Nativity of the Lord; because then the Collect is said, afterwards is celebrated Mass, as is noted in its place.

XXXII. On the Lord's Prayer and Angelic Salutation

1. The Lord's Prayer *Pater noster*, and the Angelic Salutation *Ave Maria*, are always said secretly before all the Hours, except at Compline, in whose beginning after the brief Lesson *Frates: Sobrii*, the Verse *Adjutorium nostrum* having been

said, is said only the *Pater noster*, secretly; and at the end of Compline, immediately after the Collect of blessed Mary, is said the *Pater noster*, *Ave Maria*, and *Credo*, all similarly secretly. The Hours having been finished, and the Verse *Fidelium animæ* having been said, similarly is said secretly a *Pater noster* only, unless the Office of blessed Mary follows, for then after it is said the *Pater noster*, as above, and unless another Hour follows: for then the *Pater noster* is said only once, with the *Ave Maria*, for the beginning of the following Hour; which being finished, is said the *Pater noster*, so that it is always said at the end of the last Hour. And if after Vespers Compline immediately follows, *Fidelium animæ* having been said, the Verse *Jube, domne, benedicere* is begun.

2. When at the end of the Lord's Prayer *Et ne nos inducas* is pronounced with a clear voice, always at the beginning with the same clear voice is pronounced the two words *Pater noster*, as in the Preces, and in similar places: elsewhere they are never pronounced, but the whole is said secretly. But at Lauds and Vespers when the Preces are said in ferial Office, the whole is said with a clear voice by the Officiant.

3. The Angelic Salutation is always said before the Office of blessed Mary, when it is not joined with the Office of the Lord; for then it suffices to say that at the beginning with the Lord's Prayer. XXXIII. On the Apostles' Creed and Athanasian Creed

1. The Apostles' Creed is always said before Matins and Prime, and Compline having been finished, after the Angelic Prayer, all secretly: even if at Prime and Compline it is to be said again with the Preces. And when it is said with the Preces at Prime and Compline, with a clear voice is pronounced *Credo in Deum*, and at the end *Carnis resurrectionem*: the rest is said secretly, as above.

2. The Creed of St. Athanasius is said at Prime after the Psalm *Retribue*, on all Sundays through the year, when the Office is said of Sunday, excepting the Sundays within the Octaves of the Nativity of the Lord, of the Epiphany, of the Ascension, and of Corpus Christi, and Easter Sunday and Pentecost, on which are accustomed to be said only three Psalms, as on Feasts. On Sundays within other Octaves, and on Trinity Sunday it is said; elsewhere never, nor if some Double Feast be celebrated on Sunday. And at the end of it is said *Gloria Patri*.

XXIV. On the Preces (Prayers)

1. The Preces are certain Verses which are said at certain times before the Collect, beginning from *Kyrie, eleison*, or from *Pater noster*.

2. The Dominical Preces at Prime and Compline, as in the Psalter, are not said on Doubles, nor within Octaves, nor on the Vigil of the Epiphany and Friday after the Octave of the Ascension, even if within the Octave an Office be said of Sunday or another Semidouble Feast, for then by reason of the Octave they are not said; but elsewhere they are always said.

3. The distinct ferial Preces at Lauds and through the Hours, as in the Psalter, are said only on Ferias of Advent, Lent, the Ember Days, and Vigils which

are fast days (excepting the Vigil of the Nativity of the Lord, and the Vigil and Ember Days of Pentecost), and then they are said kneeling. On other Ferias through the year they are never said except the Dominical, and in those there is no kneeling.

4. On the Ferias of Advent, Lent, and the Ember days, the ferial Preces are said also at Vespers, if a Feast does not follow: at Compline they are said as usual of Sunday, but kneeling. And the Preces are said kneeling by the Officiant until the Verse **Dominus vobiscum** before the first Collect, and by the others, until the Verse **Benedicamus Domino**, after the last Collect.

5. On Vigils the ferial Preces are said only at Matins, and through the Hours: but at the following Vespers they are not said, because then it is said of the Feast. But if after the Vigil of St. Matthias the first day of Lent follows, at Vespers are said the ferial Preces, although the Collect of the preceding Sunday is to be said, and not of the Vigil. Which also is kept when on the Friday and Saturday Ember Days of September is said the Office of the Feria, when on them a Feast of nine Lessons does not occur: for then at Vespers of Friday are said the Preces, although with the collect of the preceding Sunday, and not of the Ember Day.

6. The Psalm **Miserere** is said with the Preces at Vespers only, and the Psalm **De profundis** at Lauds. In the Office of the Dead are said the Psalms, which are designated in that Office.

XXXV. On the common Commemorations, or Suffrages of the Saints

1. The Common Commemorations, or Suffrages of the Saints, which are given in the Psalter after Vespers of Saturday, are said at the end of Vespers and Lauds, from the Octave of the Epiphany until Passion Sunday exclusive, and from the Octave of Pentecost until Advent exclusive, on Sundays, Ferias, and Feasts (unless the Office be Double, or within an Octave, even if of a Sunday or Semidouble is said within them), and to them is joined the Commemoration of the Patron or Titular Saint of the Church, before or after the Commemoration of St. Mary, of St. Joseph, and of the Apostles, for his dignity; thus, however, that always in the last place is placed the Commemoration of Peace. And before those in the ferial Office is made a Commemoration of the Cross, which is given in the Psalter after Lauds of Monday.

2. In Eastertide is made another Commemoration of the Cross, as there placed in Lauds of Monday after Low Sunday, and it alone is then said; not, however, on Doubles, nor within Octaves, nor in the votive Office of the most holy Sacrament of the Eucharist or of the Passion of the Lord.

3. If a Commemoration of some occurring Feast must be made, it is always made before these customary Suffrages, even before the Commemoration of the Cross.

4. The Commemoration of St. Mary is not made with the others, when her little Office is said, nor whenever the Office is said of her.

XXXVI. On the Antiphons of blessed Mary at the end of the Office

1. The Antiphons of blessed Mary placed at the end of the Psalter after Compline, are each said for various seasons, as there noted, except on the three days of Holy Week before Easter.

2. But they are said outside Choir, only at the end of Compline, and at the end of Matins, Lauds having been said, if the Office is then to be terminated; otherwise, if another Hour is to follow, at the end of the last Hour. But in Choir they are always said whenever at the termination of some Hour the Choir is to disperse.

3. And they are never said after some Hour, when with the Office of the day follows the Office of the Dead, or the seven Penitential Psalms, or the Litany, except after Compline, on which they are always said, even if the aforesaid are to follow: nor also are they are when immediately after some Hour follows Mass. And they are always said kneeling (except on Sundays, from first Vespers of Saturday, and in all of Eastertide), with the Officiant, however, rising for the Collect.

XXXVII. On the little Office of blessed Mary and others

1. Of the little Office of blessed Mary, of the Office of the Dead, of the seven Penitential Psalms and the Litany, and of the Gradual Psalms, when and how, whether within or without Choir they are to be said, are given in their places proper Rubrics near the end of the Breviary.

2. In Eastertide in the little Office of blessed Mary, which is said in Choir, **Alleluja** is not added to the Antiphons, nor to the Verses, nor to the Responds.

ADDITIONS AND VARIATIONS
IN THE RUBRICS OF THE BREVIARY
ACCORDING TO THE NORMS OF THE BULL "DIVINO AFFLATU"

Title I. **On the manner of reciting the divine Office**

1. In the recitation of the divine Office according to the Roman Rite the Psalms are daily to be taken at each canonical Hour from the occurring day, as are distributed in the Psalter.

2. Excepted, however, are all Feasts of nine Lessons of the Lord, of the blessed Virgin Mary, of the Angels, of St. John the Baptist, of St. Joseph, of the Apostles, of the Evangelists, all Doubles of the I and II class of other Saints, the Vigils of the Epiphany and Pentecost, Sundays within Octaves and entire Octaves of the Lord which are recalled in the universal Church, and Friday after the Octave of the Ascension, of all of whose Offices are to be said as assigned either in the Breviary, or in the Proper of a Diocese or Institute; by this rule, however, that the Psalms at Lauds, the Hours, and at Compline are always taken from Sunday, as in the Psalter, but at Matins and at Vespers they are said as in the Common, unless special Psalms are assigned. Likewise are excepted the Vigil of the Nativity of the Lord, the three final days of Holy Week, and the Commemoration of all the Faithful Departed, on which the Psalms are said as noted in the proper places.

3. On any other Double Feast, even Greater, or Semidouble, or Simple, and through all Octaves not excepted above, the Psalms are always said, with the Antiphons at all the Hours, and the Verses at Matins, as in the Psalter of the occurring day of the Week; all the rest, and the Antiphons on the **Magnificat** and **Benedictus**, as in the Proper or Common. But if some Double or Semidouble Feasts should have proper or special Antiphons assigned in some greater Hour, they in their Hour with their Psalms, and at Matins also the Verses, are retained; in the other Hours the Psalms and Antiphons are said from the occurring FERIA.

4. On all Offices of nine Lessons in the I Nocturn are said always the Lessons of the occurring Scripture according to the Rubrics, using the Responds which are assigned for each FERIA, provided that Lessons of some impeded Sunday are not to be resumed or anticipated, which are always said with their Responds; or the Responds not placed first, according to the proper Rubrics, of Monday within the I Week after Epiphany or Monday within the I Week after the Octave of Pentecost; and only if Octaves of the Lord which are recalled in the universal Church do not occur, in which are always used the Responds of the Octave. However, on Feasts of the Lord, of the blessed Virgin Mary, of the Angels, of St. John the Baptist, of St. Joseph, of the Apostles, of the Evangelists, on all Doubles of the I and II class of other Saints, on all Feasts which have proper Responds, and in Offices whose Lessons have Responds which are proper or which occur on FERIAS not having Scripture Lessons, so the Lessons and the Responds, which are not proper, are taken from the Common according to the Rubrics; used, however, through Octaves, are the Responds of the Feast, if proper are not given for its Octave. But if on Feasts or Offices, which also have proper Lessons, Lessons of some Beginning of Scripture are to be replaced according to the Rubrics, they

are read with the proper Responds of the Feast, if they are given, otherwise from the Season, as above; but never with the Responds of the Common or of the Octave, which is not of the Season.

5. Thus hereafter the Office is said on Double and Semidouble Feasts not excepted above, taking care that the last three Antiphons with the Psalms at Matins of Wednesday all the Antiphons with the Psalms at Lauds of any FERIA are always taken from the I scheme, and the Verses of the Nocturns and Antiphons at the Hours, even in the Seasons of Advent, Lent, and Passiontide, are said as through the Year:

At Matins the Invitatory, the Hymn, the Lessons with the Responds of the I and II Nocturn are proper or of the Common; but the Antiphons, Psalms, and Verses of the three Nocturns, and also the Lessons with the Responds of the I Nocturn, of the occurring FERIA.

At Lauds and at Vespers the Antiphons with the Psalms, of FERIA; the Little Chapter, Hymn, Verse, and Antiphon on the **Benedictus** and on the **Magnificat** with the Collect, either from the Proper or of the Common.

At the lesser Hours and at Compline the Antiphons with the Psalms are always said from the occurring FERIA. At Prime for the brief Lesson is read the Little Chapter of None from the Proper or of the Common. At Terce, Sext, and None the Little Chapter, brief Respond, and Collect are taken together either from the Proper or of the Common.

6. In the Office of St. Mary on the Sabbath and on Simple Feasts it is to be said thus: at Matins the Invitatory and Hymn are said from her same Office or from the same Feasts; the Psalms with their Antiphons and Verse of the occurring FERIA, as above; the I and II Lesson with their Responds of the FERIA, and the III Lesson of the Office or the Feast; at Lauds and Vespers the Antiphons with the Psalms are always of FERIA; the Little Chapter, Hymn, Verse, and Antiphon on the **Benedictus** or on the **Magnificat** with the Collect, either from the Proper or of the Common; and at the rest of the Hours all is said as above as arranged for Double and Semidouble Feasts.

7. Similarly is arranged the Office of all Octaves not excepted in num. 2, according to the nature of the Double or Semidouble rite, or Simple, but taking all which is appointed to be taken proper or of the Common, from the Feast day itself, unless, however, proper are given of the Octave. And the Lessons of the II and III Nocturns on days within the Octave, which likewise do not have proper, are taken either from the Octavarium or from the Common according to the Rubrics: but, when Lessons of a Homily on the Gospel are not given, whether within the Octave or on the Octave day, the Lessons of the III Nocturn are said as on the Feast.

8. In all Offices of Simple rite the Psalms at Matins, which are found distributed in the Psalter in three Nocturns, are said without interruption outside Eastertide, but within Eastertide under one Antiphon only, until the third Verse inclusive, the first and second Verses having been omitted.

Title II. **On the precedence of Feasts**

1. To rightly discern which of several Offices is higher in dignity and hence is to be preferred whether in occurrence, or in concurrence, or in the order of reposition, or translation, or Commemoration, always taking care that a primary Double Feast of the I Class of the universal Church is always to be preferred to any particular Feast, and that Feasts of the Dedication and Titular Saint of one's own Church and principal Patron of a Place, and also the Titular Saint and Holy Founder of an Order or Congregation give place only to the aforesaid Doubles of the I Class of the universal Church, the following characteristics of precedence are to be considered:

a) The higher rite, unless a Sunday occurs, or any of the Ferias, Vigils, or privileged Octaves, according to the Rubrics.

b) A greater solemnity, namely if a Feast is celebrated as a Holy Day of obligation, even if reduced or suppressed, or with an Octave. However a rank of greater solemnity introduced by an Octave is only to be considered on the Feast day and on the Octave day, and not on days within an Octave.

c) Rank of Primary or Secondary.

d) Personal dignity, kept in this order: Feasts of the Lord, of the blessed Virgin Mary, of the Angels, of St. John the Baptist, of St. Joseph, of the Apostles, of the Evangelists.

2. In occurrence, and in the order of reposition, or translation, or Commemoration of Offices occurring on the same day another characteristic is also to be considered, that is:

e) The nature of the Feasts. A proper Feast of some place is said, if it occurs, except of the Dedication and Titular Saint of one's own Church, of the principal Patron of a Place, of the Titular Saint and Holy Founder of an Order or Congregation, as above, also of the secondary Patron of a Place, of a Saint, described in the Martyrology or in its approved Appendix, whose body or other notable relics is possessed, or of a Saint, who had a special relation to the Church, or place, or assembly of people. Therefore a Feast of this sort, proper in this way, all things being equal, is preferred to a Feast of the universal Church. Excepted, however, are Sundays, Ferias, Vigils, and privileged Octaves, which, also like primary Double Feasts of the I Class of the universal Church, of which above, are considered and are proper to every place. And Feasts of the universal Church, of whatever rite, which are of precept, all things being equal, ought to be preferred to Feasts which are conceded to some places by mere Indult of the holy See, which are not, however, able to be called proper, in the sense which is above.

Title III. On Octaves

1. Octaves are preferred among themselves by the same rule, which pertains to the Feasts themselves.

2. Octaves of Double Feasts of the I Class of the Lord, which are recalled in the universal Church with an Octave, thus are privileged so that from them is always said the Office or a Commemoration, as more fully given in the Rubrics. But, however, the Octave of Corpus Christi enjoys the same privileges as the Octave of the

Epiphany; and the Octave of the Ascension and of the most sacred Heart of Jesus, in occurrence only, the same as the Octave of the Nativity.

3. Octaves of other Double Feasts of the I Class are common Octaves, and sometimes are omitted according to the Rubrics. Elsewhere, unless they are impeded by an Office of higher dignity, they are recalled through the entire Octave, under Semidouble rite on days within the Octave, but under greater Double rite on the Octave day.

4. And Octaves of Doubles of the II Class are simple Octaves, and are celebrated only on the Octave day itself, under the rite of Simple, unless equally impeded by a Office of higher dignity: and nothing is said of them within the Octave.

5. Of Octaves which are not in the Roman Breviary, nothing is said from 17 December to the Vigil of the Nativity of the Lord, from Ash Wednesday until Low Sunday, and from the Vigil of Pentecost until the Feast of the Holy Trinity, always inclusive.

Title IV. On the accidental occurrence of Feasts and their translation

1. Of greater Sundays of the I Class, even if some Feast occurs on them, is always said the Office. And Sundays of the II Class give way only to Double Feasts of the I Class, in which case a Commemoration is made of the Sunday at both Vespers and Lauds, with Lesson ix at Matins.

2. Of lesser Sundays or through the year, the Office ought always to be said, unless some Double of the I or II class occurs, or some Feast of nine Lessons of the Lord, but not their Octave days; and in the case, in the Office of a Feast, a Commemoration is made of the Sunday at both Vespers and Lauds, with Lesson ix at Matins. Excepted, however, are Sundays within any privileged Octaves, on which the Office cannot be said of the Feast, which are prohibited within these Octaves. Likewise is excepted the Sundays occurring from 25 to 28 December or on the Octave day of the Epiphany, and a Sunday impeded either by the coming of Septuagesima or by the last Sunday after Pentecost, of all which the Office is said as given in the proper Rubrics; and also a Sunday occurring from 1 to 6 January, or 7 impeded by a coming Sunday within the Octave of the Epiphany, whose Office is said on the Vigil of the Epiphany, and on which, unless impeded by an Office of higher dignity, the Feast of the Most Holy Name of Jesus is celebrated.

3. Doubles of the I and II class which are impeded by some Office of higher dignity, are transferred to the nearest following day which is free from another Double Feast of the I or II class, from an occurring Sunday, from a privileged Vigil, and from other Offices which respectively exclude Feasts of this sort.

4. Greater or lesser Double Feasts and Semidoubles, if when they are impeded, are not transferred, but commemorated or entirely omitted, as is said in title VII **On Commemorations**.

5. Furthermore, if on greater Sundays which are recalled under Semidouble or greater Double rite, a greater or lesser Double Office occurs, or Semidouble, or Feast or Simple Octave day, it is said of the Sunday with a Commemoration of the of

the occurring Office, according to the Rubrics, Lesson ix of its Office being omitted. Likewise it is said on lesser Sundays, unless on Sundays through any privileged Octave of the II order a Double Feast of the I Class occurs, and on the Octave day which is of the universal Church, or on other Sundays a Feast of the Lord or of some Double of the I or II class: in which cases, as was said above in num. 2, is said of the Feast, with Commemoration and Lesson ix of the Sunday.

6. The Commemoration of All the Faithful Departed excludes not only occurring Feasts but also transferred Feasts of whatever rite. But if 2 November should fall on Sunday, the Office is said of the Sunday with a Commemoration of the Octave of All Saints; and the Commemoration of All the Faithful Departed, with the same rights, is transferred to the 3rd, just as it were in its proper place.

7. When two Feasts accidentally occur which cannot be transferred according to the Rubrics, or two Octaves, in honour of the same Person, the Office is said of the Feast or of the Octave of higher dignity, omitting, unless they are of different mysteries of Lord, Commemoration of the other. Similarly, if within some common Octave, or on the Octave day itself, even Simple, a Feast of any rite of the same Person occurs, the Office is said of the Feast, under the rite, however, and with the privileges of the same appropriate Octave, unless, however, the Feast is to be celebrated under a higher rite, and omitting or adding the Commemoration of the Octave, as above. But if some Feast occurs within some privileged Octave of the same Person, or on the Octave day itself, it is said of the Office higher in dignity according to the Rubrics, and the Commemoration of the other is omitted or added, as above.

8. The Octave day of any Feast accidentally impeded is not transferred, but celebrated on its day or omitted, according to the Rubrics; the Octave of the most holy Name of Jesus, and also the Octave of the Holy Family of Jesus, Mary, Joseph, if in some place they are to be celebrated, which is said during the eight days counted from its respective Feast, even if it is recalled outside this Sunday.

Title V. On the perpetual occurrence of Feasts and their reposition

1. Feasts of Double rite whether greater or lesser or Semidouble of the universal Church, whether fixed or mobile, if anywhere they are perpetually impeded, are not replaced, but commemorated or omitted on its day, as is said in Title VII **On Commemorations**. Likewise it is kept of Feasts of some Nation, or Diocese, or Order, or Institute, which equally, if in some particular Church they are impeded on their day, are commemorated or impeded, as above. But proper Feasts of some Nation, Diocese, Order, Institute, or particular Church, which in the entire Nation, Diocese, Order, Institute, or particular Church are respectively impeded, are replaced on the nearest following free day, according to the Rubrics.

2. Fixed Double Feasts of the I and II class perpetually impeded are replaced, just as in their proper place, on the first day free from another

Double Feast of the I or II Class, from a privileged Vigil, and from other Offices which respectively exclude this sort of Feast. But Doubles of the I or II class assigned to certain Ferias, if perpetually impeded, likewise are replaced just as in the proper place on the next following Feria perpetually free, as above.

3. Sundays, whether greater or lesser, exclude the perpetual assignment of any Feast even a Double of the I Class, excepting the Sunday between the Circumcision of the Lord and the Epiphany, on which is said the Office of the Most Holy Name of Jesus, the Sunday within the Octave of the Epiphany, on which is said the Feast of the Holy Family of Jesus, Mary, Joseph, the I Sunday after Pentecost, on which is celebrated the Feast of the Most Holy Trinity, and the Sunday before the Kalends of November, on which is recalled the Feast of O. L. Jesus Christ the King.

4. The Commemoration of All the Faithful Departed excludes not only occurring Feasts but also transferred Feasts of whatever rite.

5. If within an Octave or on the Octave day itself, some Feast of the same person perpetually occurs, all is observed which was said on accidental occurrence in title IV, num. 7; but excepting the Feast of the Holy Family of Jesus, Mary, Joseph, which is ruled by special Rubrics set out in the Proper of the Season.

6. When Feasts of the universal Church which are celebrated with Octaves, because of a perpetual impediment, are to be replaced on the next following day, the Octave day is not therefore replaced, which ought to be recalled on its day in the universal Church. The same is to be said of an Octave day of a proper Feast of some Nation, Diocese, Order, or Institute, which in some particular Church, are to be replaced on another day. On the contrary, if a proper Feast of some Nation, Diocese, Order, Institute, or particular Church which are celebrated with an Octave, are impeded in the whole Nation, Diocese, Order, or Institute, or in its particular Church respectively, and therefore it is replaced according to the Rubrics, the Octave day is also replaced, which is to be celebrated on the eighth day after the celebrated Feast, as if the same is recalled on its proper day.

Title VI. On the concurrence of Feasts

1. Greater Sundays have Vespers entire in concurrence with any Feast which is not a Double of the I or II class; and in I Vespers outside of Advent the Antiphons with the Psalms are taken of Saturday, but in Advent the Antiphons of the proper Lauds with the same Psalms of Saturday.

2. Lesser Sundays yield Vespers to Doubles of the I or II class, and to all Feasts of the Lord, but not also to the Octave days of the Lord, which are not privileged in the universal Church; and they have Vespers entire in concurrence with other Feasts and Offices, with Antiphons and Psalms taken of Saturday, or, within the same privileged Octaves of the Lord, from the current Octave. And similarly Feasts of the Lord, even secondary, occurring on Sunday, and the Vigil of the Epiphany, have Vespers entire in concurrence with greater and lesser Doubles, which are not of the Lord; and

the same in concurrence with other Feasts of the Lord follow those norms which are set out below, in num. 4.

3. Special rules which are ordered of Vespers within the Octave of the Nativity of the Lord, are given in their place in the proper Rubrics.

4. When two Offices of the same Person concur together, if they are of different rites or dignities, it is said all from the higher, unless they are of different Mysteries of the Lord, with a Commemoration of the other: and in parity of rite and dignity, if they are of different Mysteries of the Lord, Vespers is said from the Little Chapter of the following with a Commemoration of the preceding, but otherwise, and as long as the Offices are not of the Lord, it is said entire of the preceding, omitting the Commemoration of the following.

Title VII. On Commemorations

1. On Doubles of the I Class a Commemoration is made of the preceding Office, only if it is of some Sunday (not, however, of a Sunday after the Octave of the Epiphany or Pentecost anticipated on Saturday), except in I Vespers of the Nativity and the Epiphany, or privileged Octave, or Double of the I or II class, or Feria of Advent or Lent, even if, impeded by a higher Office, only has a Commemoration on its own day. In occurrence a Commemoration is made of any Sunday, even anticipated (of which, however, if it be after the Octave of the Epiphany or Pentecost anticipated on Saturday, nothing is said at II Vespers), of a privileged Octave, of the Vigil of the Epiphany, and of a greater Feria; and also, outside primary Feasts of the Lord of the I Class of the universal Church, of some Double whether greater or lesser or Semidouble, of which, however, unless these be Feasts of the Lord occurring on some Sunday or the on the Vigil of the Epiphany, are made only at Lauds. And of the following Office, even impeded as above, is always made a Commemoration, except of a day within a non-privileged Octave, and of a Simple Office.

2. On Doubles of the II Class a Commemoration is always made of the Office of the preceding day, even impeded by a higher, as was said in the above number, except of the XXIII Sunday after Pentecost anticipated on Saturday, of a Semidouble Feast, of a day within a non-privileged Octave, of a Feria which is not of Advent and Lent, and on the Feast of the Circumcision, even of Sunday and of a greater or lesser Double. In occurrence a Commemoration is made of a lesser Sunday, even anticipated, of the Vigil of the Epiphany, of some Double or Semidouble, of a day within a privileged Octave, of a greater Feria, of a Common Vigil, occurring outside some Sunday, and of a Simple Feast or Octave day; but of a Simple Feast or Octave day is not made at I Vespers, nor of a Sunday after the Octave of the Epiphany or Pentecost anticipated on Saturday is made at II Vespers. But of the following Office, even impeded as above, a Commemoration is always made, except of a day within a non-privileged Octave, and of a Simple Office.

3. In the Office of the Commemoration of All the Faithful Departed, a Commemoration of any occurring Feast or Office, which hence, if it cannot

be transferred according to the Rubrics, is entirely omitted.

4. For a Commemoration of the following day within an Octave, even privileged, when it is to be made, the Antiphon and Verse are taken from I Vespers of the Feast, unless they are given proper for each day within the Octave, or specially assigned through the whole Octave, or finally unless they are inappropriate outside the feast day.

5. When several Commemorations must be made, taking care that in Vespers the first is always made of the concurring Office, of whatever rite and dignity, if it is to be made according to the Rubrics, and that, in many simplified Offices exist equal in dignity, a Commemoration for I Vespers is placed before a Commemoration for II Vespers, even within the Octave of the Nativity of the Lord; and in Vespers and in Lauds, this order is kept, with Commemorations of a higher Office having been placed according to title II, if several Offices under one and the same number are referred to in that placed next: 1 of some Sunday or of the Vigil of the Epiphany, and before a lesser Sunday and the same Vigil, of some Feast of the Lord, which is preferred in occurrence to the Office of such a Sunday and Vigil, as was said in title IV, num. 5; 2 of a day within the Octave of the Epiphany or Corpus Christi; 3 of a greater Double Octave day; 4 of a greater Double; 5 of a lesser Double; 6 of a Semidouble; 7 of a day within the Octave of the Nativity of the Lord or Ascension or most sacred Heart of Jesus; 8 of a day within a common Octave; 9 of the Friday after the Octave of the Ascension; 10 of a greater Feria; 11 of a common Vigil; 12 of a Simple Octave day; 13 of a Simple.

Title VIII. On the proper Conclusion of Hymns and proper Verses at Prime, on the Suffrage of the Saints, on the Preces, on the Athanasian Creed

1. When on the same day several Offices occur, which have a proper Conclusion of Hymns or proper Verse at Prime, the Conclusion and Verse are said, which are proper of the Office which is recited. But if the Office of the day lacks a proper Conclusion and Verse, the Conclusion and Verse are taken from that which is proper of the commemorated Office is in the first place among others having a proper Conclusion or Verse, so however, that neither in I or II Vespers, nor at the Compline following them respectively is used the Conclusion of some Feast or Simple Octave day, or of St. Mary on the Sabbath, if of it at the same Vespers the Commemoration is to be omitted. But a proper Conclusion and Verse lacking from even a Commemorated Office, the Conclusion and Verse are said of an occurring Common Octave, or otherwise of the Season. In Offices, however, of the Season of Advent, whenever a proper Conclusion of Hymns is not given, the Conclusion *Jesu, tibi sit Gloria, Qui natus es de Virgine* is never used.

2. The Athanasian Creed is added at Prime on the Feast of the Most Holy Trinity and on Sundays only after the Epiphany and after Pentecost, when of them the Office is said, saving the exception which is in the following number.

3. When on Sunday a Commemoration is made of a Double, or some Octave, the Suffrage, Preces, and Athanasian Creed are omitted. And on Ferias on which likewise is made a Commemoration of a Double or Octave, the Suffrage and dominical Preces at Prime at Compline are omitted; but not the ferial Preces, if they are to be said.

Title IX. **On Feasts of Dedications and other Proper Feasts for Churches**

1. The Feast of the Dedication of any Church is always primary, and a Feast of the Lord.

2. The Anniversary of the Dedication of a Cathedral Church and Titular Feast of the same are celebrated under the rite of Double of the I Class with an Octave throughout the entire Diocese by all the clergy secular and also regular using the Diocesan Kalendar; but by Regulars of both sexes living in the same Diocese and having a proper calendar, equally under the rite of Double of the I Class, but without an Octave, unless it be celebrated under another title.

3. The clergy secular and regular living there and following the Diocesan Kalendar, will celebrate Feasts of the principal Patron of a Town or City, Diocese, Province, and Nation, under the rite of Double of the I Class with an Octave; but Regulars living there and having a proper Kalendar, although they are never holy days of obligation, should celebrate the same Feast under the same rite, but without an Octave, unless equally they ought to be under another title.

4. If the principal Patron of a place, or Titular Saint of a Church, or another Saint who is to be somewhere celebrated under the rite of Double of the I or II class, whose feast according to the norm of that Rubric in title II num. 2 ought to be considered proper, be described in the Kalendar with other Saints, with whom he is by nature joined, namely when among them a necessary reason of consanguinity or affinity exists, he is not separated from his Companions. But if he be joined to them by occasion only, that is, because he died on the same day, then he is separated from his Companions, and of him is said the Feast under the appropriate rite. But if the Companions are described with him in the Kalendar together under the rite of Double of the I or II class, they are replaced on the next day, according to the Rubrics, under the write inscribed in the Kalendar; but if they are inscribed under some other rite, of them is made or omitted a Commemoration, according to the above Rubrics, in the same Office of the Patron or another proper Saint, as above.

5. If a secondary Patron, or another proper Saint, as above, who ought to be celebrated under the rite of greater or lesser Double or Semidouble, be described in the Kalendar with Companions under the rite of Simple, of him is said the Feast under the appropriate rite, and of the Companions is made only a Commemoration, according to the Rubrics. But if among them a necessary reason of consanguinity or affinity exists, or even if they died in the same place, at the same time, or of the same cause, the Patron or other proper Saint is not separated from the Companions, but of all together is celebrated the Feast under the rite which is

appropriate to the Patron or proper Saint. Which likewise is done if all for some reason they are all described in the Kalendar under the rite of greater or lesser Double or Semidouble. In these cases, however, the name and deeds of the proper Saint, which be separated, are preferred in the Collect and Lessons of the II Nocturn to the name and deeds of the Companions.